IN THE FOOTSTEPS OF THE GREATEST SHEIKH:

MUḤYĪ AL-DĪN IBN ʿARABĪ

MEHMET KARAHİSARÎ

paradigma akademi

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Eylül 2025

To my dear eldest: *Ramazan Mahfi Karahisari.*

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FOREWORD BY THE TRANSLATOR

"Praise to Allah, who astonishes minds with the outcomes of aspirations.
May blessings and peace be upon Prophet Muhammad and his family."
(Ibn al-ʿArabī, 2015, vol. I, 102).

The founder of the Akbariyya order, Muḥyī al-Dīn Muḥammad ibn ʿAlī ibn al-ʿArabi, who left us numerous grandiose works, is undoubtedly still one of the most essential mystical thinkers in the Islamic world. Since *Mehmet Karahisar*ī is a member of the Islamic mystical Sufi order (ṭarīqa) Qadiriyya-Akbariyya with an orientation towards *Uways*, this book, written primarily for his students, points out the points that all Muslims in general should bear in mind. This book intends to allow English-speaking readers to learn about Sufism as interpreted by Ibn al-ʿArabī. However, it's important to note that this book alone is not enough to practice the rules of Sufism. This book is a theoretical foundation for a Sufi seeker on the path to Allah. To truly grasp the spiritual journey, it is essential to seek the guidance of a teacher, known as a murshid or sheikh, who can lead the student (Sufi or murid) along the correct path and offer proper guidance.

The Akbariyya is the school or path established by Ibn al-ʿArabī. While it is mentioned in Sufi history sources, its current existence is seen as a distinct practice method. Although the Akbariyya tradition did not emerge as a separate Sufi order, it has its own path and approach. Different Sufi traditions are metaphorically described as doors; within these traditions, Akbariyya adheres to its own principles. In the Anatolian region, Akbari scholars have been taught within the Qadiriyya or Halvetiyya orders. This book explains the practices and principles of the Akbariyya path.

Ibn al-ʿArabī developed the Akbariyya path and left a substantial body of work behind. Besides this, the corpus, which has been formed over a long history based on the works of Ibn al-ʿArabī, is divided into levels and is primarily read on this dependent level. It is not primarily a matter of reading literature but of reading Ibn al-ʿArabī. There is a rank between the journeys, the places and, in short, between the books. This meaning is described by Ibn al-ʿArabī as follows: *"Places have an effect on soft hearts. Wherever the place is, if one finds there the most general enthusiasm, it is nevertheless not to be compared with the enthusiasm in Mecca, since this holy place is complete and sublime"* (Ibn 'Arabi, vol. I, 271). Among the works of Ibn al-ʿArabī, who wrote hundreds of works during his lifetime,

Futūḥāt al-Makkiya is the founding text of Akbariyya, and this work primarily describes the place, difference, path and methods of Malāmīya within Sufism. The work of *Fusūs al-Hikam* ", on the other hand, is the founding text of Akbariyya knowledge (Akbarī ʿIrfān or Gnosticism). The expression of spiritual knowledge (maʿrifa) and wisdom (Hikma), which are interwoven in the work *Futūḥāt al-Makkiya*, is transferred directly into the theoretical formulation of wisdom in Fusūs al-Hikam. The work of *Fusūs al-Hikam*" is the most essential book on wisdom in the history of Islamic thought. As a result of the expression of wisdom with a theoretical basis, the Akbarian knowledge or gnosis (Akbarī ʿIrfān) finally emerged, and the Akbariyya knowledge was further elaborated in the commentaries of the work *Fusūs al-Hikam*.

The first point to understand here is that Ibn al-ʿArabī's writings are neither philosophy nor classical scholarly works. Ibn al-ʿArabī says the following about his writings: "*Allah, the Almighty, dictates to the hearts by inspiration everything that has been written in the universe of existence. For the universe is a written divine book. In none of the books I have written have I pursued the purpose of authorship and copyright; everything I have written is inspiration." When engaging with such books, it is essential to employ a specific method to grasp the deeper significance beyond the words. A literal reading will provide only a partial understanding. The book you hold serves as a key to comprehending this deeper meaning and guides the reader with the notion that "Reading is an attachment."*

The most crucial concept that reveals the essence of the Akbariyya order is the method. Research-verify (tahqīq) is the most important method in knowledge analysis, and the one who masters the method of "tahqīq" is called a verifier scholar (muhaqīq). In al-Qūnawī, research-investigation (tahqīq) corresponds to both a science and a method. In this sense, the people of wisdom (Ahl al-Hikma) have similar characteristics to those of the people of knowledge (Ahl al-ʿIrfān). According to Ibn al-ʿArabī, those who have been given the insight to understand the Qur'an (fahm) have also been given wisdom. Wisdom is known only to the one who has been given this (insight). This is a gift that is given by Allah. In the verse "Allah gives wisdom to whom He wills." (The Qur'an, 2:261) In this context, we see that the concept of wisdom (hikma) is at the centre of the Akbariyya path.

Today, the correct understanding of the Qur'anic concept of "reason" is at the heart of the problem. In the Qur'an Al-Hakīm, "reason" is a concept that is anchored at the highest level, like the pen (kalem) and the preserved tablet/book (Lawḥ al-Maḥfūẓ). Without a proper understanding of the concept of reason, it is also not possible to understand

the concepts found in the Qur'an, such as contemplation (tafakkur), recollection or remembrance (tadhakkur) and deep reflection or deliberation (tadabbur). Reason reaches maturity over time and is generally equated with scholarly knowledge (ʿilm). It is also clear what is understood by knowledge today. The work of bringing the meaning of the Qur'an Al-Hakīm to the human mind is called "instruction" or "teaching" (taʿlīm), and this is the main work of Islamic notion. "Instruction" appears in the Qur'an Al-Hakīm as a concept on the divine level.

In Qur'an Al-Hakīm, Surah Al-Kahf (66), "Mûsâ (Moses) said to him (Khidr): 'May I follow you so that you teach me something of that knowledge (rushd) (guidance and true path) which you have been taught (by Allâh)?'". One divine name among many is "Al-Rashīd". It means "the one who brings (someone) to maturity", and in the Qur'an Al-Hakīm", maturity" (rushd) is a term that occurs many times, especially in this surah. A person who attains maturity in this sense is a person who is in the "realm of meaning" or in the "world of meaning". The point here is that the traveller (on the path of truth) recognises that he himself is the most important curtain in front of the "realm of meaning". The most important topic of our time is the understanding of "wisdom" (hikma). Wisdom is a knowledge that has existed throughout human history and is the greatest heritage. In this sense, modernity corresponds to a kind of knowledge without including wisdom. Wisdom, as a unique kind of knowledge, has been absorbed and transmitted by certain Islamic schools in every era. Today, this transmission occurs mainly in Sufism, and the "Akbariyya", the door of Ibn al-ʿArabī, is one of the most important schools on this path.

The book you are holding advises those seeking truth to first adopt the mindset of "being on the path." Gaining wisdom (hikma) and truly understanding Ibn al-ʿArabī can only be achieved through spiritual wayfaring and training. While reading his works may guide the seeker, it will not lead them to the ultimate truth on its own.

English-speaking readers will find another dimension in this book: the Akbariyya tradition is still actively practised today. This tradition continues within various orders, particularly in the Anatolian region and beyond. Language barriers often prevent works written in Turkish or Arabic from reaching the Western world, but this does not mean that the path is inaccessible. This book highlights the ongoing relevance of the Akbariyya tradition by presenting its lineages and shows that there is a rich Akbariyya literature beyond Ibn al-ʿArabī's primary works. The aim is to draw from these works and add a small contribution to the existing scholarly heritage. The journey involves following the paths of the commentators, the Shaykh

al-Akbar, and the Prophets, ultimately seeking the truth of servitude. Undoubtedly, the Prophet Muhammad (peace be upon him) remains the greatest guide for us.

In the *Qur'an Al-Hakīm*, Allah instructs us to seek refuge in Him and assures us of knowledge through verses like, “Then they found one of Our servants, to whom We had granted mercy and whom We had taught knowledge” (18:65) and “O you who believe! If you are conscious of Allah and obey Him, He will grant you Furqân” (8:29). For those on the Akbariyya path, being a "servant" (kul) and acquiring "knowledge" holds deep significance. According to Ibn al-ʿArabī, the "Furqan" mentioned in these verses represents a type of divine knowledge attained through piety (taqwa). This Furqan allows the pious individual to distinguish between knowledge gained from piety and that acquired through theoretical learning.

In scholarly work, it is crucial to differentiate between divine and theoretical knowledge, and this discernment comes only through piety. The key question is: how does one achieve piety? Classical Sufism describes piety as involving worship and avoiding the forbidden. Yet, in the Akbariyya tradition, piety is also viewed as a form of divine knowledge. The journey to attain this piety is itself the path, and this book offers guidance on navigating that journey.

The translator is responsible for any inaccuracies and for not fully capturing the subject’s depth in the translation. Efforts have been made to use existing literature to find appropriate English equivalents for the concepts. The translator has translated the references from the Turkish translation of Futūḥāt al-Makkiya from the Turkish manuscript into English. As there are differences between the existing translation and the original Turkish text, some sections may differ.

Just as the Al-Alim One, who said, "Behold, thy Lord said to the angels: "I will create a vicegerent on earth." (The Qur’an, 2:30) taught the names of things and made the angels witnesses, and as the Prophet Muhammad made Allah and his companions witnesses during the Farewell Sermon, the editors of this book also make the reader a witness to their belief in the teachings of the religion chosen by Allah.

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INTRODUCTION

IN THE NAME OF ALLAH (GOD), THE MOST BENEFICENT AND THE MOST MERCIFUL.

"He is Quddūs*." (The Qur'an 59:23)*

Quddūs literally means "*the purifier*". Allah is the one who purifies hearts. O, my Lord, I honour you with this holy name.

The sacred is a disclosure and manifestation (tajallī), and Quds (Jerusalem) is the place of this meaning. The present state of Quds/Jerusalem is also a sign of its today's meaning. The judgment or corollary of our time is alienation from the sacred, and alienation is the result of pollution. The place of pollution is first man, and only then does the surface of the earth come into play. In other words, the pollution of nature, the air and the oceans results from the pollution of reason, mind and heart. So, for those whose reason and heart have already become dirty, the effort to protect the environment has no real meaning.

Modernity or secularism is the equivalent of the disappearance of the disclosure (tajallī): Al-Quddus. The process of secularisation, which began with the rejection of metaphysics and the concept of truth (ḥaqīqa) in the historical process, became a worldview with theories such as evolution, and it is institutionalised through the schools in which modernity is built. Moreover, this process has not yet been completed. The meaning, which can be briefly explained as man's alienation from the sacred, is ultimately directed towards the essence of the human truth.

In Western history, secularisation began with translating the Bible from Latin into English. With the introduction of printing, the truth of the book also changed. The translation of the Bible into a language understandable to everyone put the clergy out of action, and with the printing press, the book became a text separate from the scholar. The result of these two meanings is the exclusion of the

scholar. Today, a book in the modern sense is a commodity that can be read in any form, whereby the method is no longer so important.

The reflection of this situation in the Islamic world was similar. The debates about translating the Qur'an Al-Hakīm from Arabic into other languages have led to the implementation of an ideological understanding of religion, which is the construction of secularism. The consequence of secularism is the rise of Islamism. This understanding, which is religious but has a problem with the sanctuary, has become the most important issue for Muslims. The truth of the anti-Sufism of this understanding, which rejects everything that has to do with tradition, is a sign of its alienation from the sacred.

Secular is that which stands outside tradition. In the West, the person who is now called an intellectual emerged outside the universities, which taught religiously at the time, and the missionaries of secularism are thus the intellectuals. The intellectual is, by nature, the critical person. The ability to criticise is the fundamental characteristic of modernity, and the very colour of secularism is to be understood in this sense. A person who measures the world with his own reason - in the modern world, this person might be called a humanist - is a person who cannot comprehend tradition and what is connected with tradition. This person is the product of modern educational institutions.

In the modern world, education is a distinct concept that is separated from "instruction" (taʿlīm) and "upbringing" (tarbiya). Education, which by and large has a "school", institutionalised meaning, is a Western and secular concept. The etymology of the English-Latin word "education" means, among other things, "orientation". This modern orientation is a turning away from the sacred towards the secular.

The real truth of education is to bring man to maturity (rushd), and it is in this sense that "instruction (taʿlīm)" and "education" are mentioned. The "instruction", which is a value judgment of the divine name "al-ʿAlīm", refers (in the earthly sense) to the scholar/murshid, while "upbringing" is a value judgment of the divine name "Er-Rab", and it is precisely this meaning that is primarily subject to parental duty.

In the modern world, the school, which has taken over the role of the family, can partially provide instruction to the child but is unable to contribute in terms of upbringing. In modern education, "A child's sense of the sacred and the concept of his/her being a servant of God or devotee of one of His Qualities, has been replaced by the urgent need to solidify young allegiances to nation states through education for upright "citizenship." As long as the Divine Principle has been eliminated from the foundation of children's upbringing, those truths that children essentially need to learn for their good in this world and for the ultimate benefit of their final ends will be neither communicated nor understood. If we, therefore begin with the premise that our main objective in life should be our relationship with God and to return to our Creator with purified souls prepared for Eternity, it follows naturally that young people therefore, should initially learn to understand the Divine Principle and its reflection in manifestation and all that this understanding implies for their own lives, that is, how to cultivate a relationship with God and their neighbours." (Casawit, 2011, VI).

The decisive characteristic of secularism is that it undermines the concept of "reason". This process can be seen, particularly in the West, in the change in the concept of "reason". The source of *Rene Guenon's* (1886-1951) statements regarding "ratio" and "intellect" is to be understood in this sense. These materialistic concepts that emerged in the West were also transferred to the Islamic world within a short period of time.

Today, the correct understanding of the Qur'anic concept of "reason" is at the heart of the problem. In the *Qur'an Al-Hakīm*, "reason" is a concept that is anchored at the highest level, like the pen (kalem) and the preserved tablet/book (Lawḥ al-Maḥfūẓ). Without a proper understanding of the concept of reason, it is also not possible to understand the concepts found in the *Qur'an Al-Hakīm*, such as contemplation (tafakkur), recollection or remembrance (tadhakkur) and deep reflection or deliberation (tadabbur).

Reason matures over time and is generally equated with scholarly knowledge (ʿilm). It is also clear what knowledge means today. The work of bringing the meaning of the *Qur'an Al-Hakīm* to the human mind is called "instruction" or "teaching" (taʿlīm), and this is

the main work of Islamic notion. “Instruction" appears in the Qur’an Al-Hakīm as a concept on the divine level.

In Qur'an Al-Hakīm, Surah Al-Kahf (66); *“Mûsâ (Moses) said to him (Khidr): ‘May I follow you so that you teach me something of that knowledge (rushd) (guidance and true path) which you have been taught (by Allâh)?’”.* One divine name among many is "Al-Rashīd". It means "*the one who brings (someone) to maturity",* and in the Qur'an Al-Hakīm *"maturity"* (rushd) is a term that occurs many times, especially in this surah. A person who attains maturity in this sense is a person who is in the "*realm of meaning*" or in the "*world of meaning*". The point here is that the traveller (on the path of truth) recognizes that he himself is the most important curtain in front of the "realm of meaning".

Today, the importance of contemplation (tafakkur) has become the primary meaning instead of reason. Contemplation, however, is like a curtain in front of the truth. The Qur'an Al-Hakīm speaks of a defilement of the heart. But contemplation, which has conceptually adapted to the theoretical method and has developed outside the Qur'an in particular, is reflected in the heart as dirt. Purification of the heart is only possible if this type of contemplation is overcome.

While the past was about a different kind of purification, our time is about the purification of a secularized spirit. In order for this spirit or soul to recognise the sacred and the truth, it is necessary to explain from the very beginning what a book is and how it should be read. To reiterate, secularism is the transformation of the book into an environment separate from the author. Reading a text independently of its author ends up devaluing its meaning at the level of the reader.

The most important topic of our time is the understanding of "wisdom" (hikma). Wisdom is a knowledge that has existed throughout human history and is the greatest heritage. In this sense, modernity corresponds to a kind of knowledge without including wisdom. Wisdom, as a unique kind of knowledge, has been absorbed and transmitted by certain Islamic schools in every era. Today, this transmission takes place mainly in Sufism, and the "Akbariyya", the door of Ibn al-ʿArabī, is one of the most important schools on this path.

First of all, one thing should be clarified. "Wisdom" (hikma) is knowledge (maʿrifa) and "wahdat al-wujūd" (oneness or unity of being)

is the name of a level/stage. While the Akbariyya order of Ibn al-ʿArabī expresses their "knowledge" through wisdom, the Sufi tradition explains wisdom within the generic term "knowledge". If we want to interpret the history of Sufism in the centre of wisdom, then we can identify two lineages (silsilah): "*The group belonging to wisdom*" (Ahl al-Hikma) and "*The group belonging to knowledge*" (Ahl al-Maʿrifa). In contrast to wisdom, which expresses itself out of knowledge, knowledge itself requires a theory. The verses on cosmology in the Qur'an Al-Hakīm are the most important evidence of this theoretical meaning.

As a second step, it must be emphasized that wisdom is a science (ʿilm). And in this sense, it differs from "knowledge" (maʿrifa). In this context, Sufism is divided into a "group of scholars" (Ahl al-ʿIlm) and a "group that acts spiritually according to the situation", in short, a "People of States" (Ahl al-Hāl). "Wahdat al-Wujūd" (unity of being) is, therefore, the knowledge (maʿrifa) of wisdom according to the Akbariyya school, and in this sense, wisdom is contained in the works of Ibn al-ʿArabī (1165-1240).

In his early works (Mawāqiʿ al-Nujūm), Ibn al-ʿArabī explained the difference between spiritual knowledge (maʿrifa) and scholarly knowledge (ʿilm) and then enriched the Sufi language from the point of view of wisdom (in his work *Futūḥāt al-Makkiya*). Finally, his work *Fuṣūṣ al-Ḥikam* deals with the concept of wisdom itself. In other words: Ibn al-ʿArabī's book *Fuṣūṣ al-Ḥikam* is the founding magnum opus of the Akbariyya school, and this school was further developed with the subsequent commentaries on *Fuṣūṣ al-Ḥikam*. The work *Miftāḥ al-Ghayb* by Sadr al-Dīn Qūnawī (1207-1274) plays an important key role in these commentaries. Al-Qūnawī is thus the "interpreter of wisdom". Both *Fuṣūṣ al-Ḥikam* and *Miftāḥ al-Ghayb*, which were written at the highest level for the Akbariyya traveller, have a guiding function with regard to the path to be followed. In order to be able to read these travel books comprehensibly, we need a guide today that facilitates the introduction to the field of wisdom.

In this sense, "Wahdat al-Wujūd" (Unity of Being) is a theorem that the Akbariyya traveller should know and be aware of. In the course of the commentary work, an extensive corpus emerged, and the theory became difficult to understand. In procedural terms, a meaning

must first be read from its source, and these two books have the characteristics of the foundational work. According to Al-Qūnawī, reason cannot attain the ability of thinking that is acquired through the spiritual wayfaring (sayr wa Sulūk). However, this knowledge can be expressed in an understandable language and those who do not go through the spiritual journey can acquire this knowledge, even if only partially. According to Saʿīd al-Jandī (d. 1292), a disciple of Al-Qūnawī, "*anyone who devotes his time with full thought to the knowledge handed down by the scholars and reflects on it diligently and diligently can benefit from it.*"

This book is written to read at Ibn al-ʿArabī. It is divided into four chapters. The first chapter gives a brief history and methodology of the Akbariyya school, the second chapter reveals the way of reading in terms of *Ibn al-ʿArabī*, the third chapter describes the concept of "wisdom" (hikmah) in relation to the Akbariyya order and explains the contents of the most important founding texts, and the fourth chapter explains and criticizes the subject of "*The Medicine of the Soul*" (Tibb al-Rūhānī), which is one of the sciences belonging to wisdom, in a note-like manner.

Sufism is superficially a good behaviour and, in this framework, primarily a decency of reading. The difference between reading "from Ibn al-ʿArabī" and reading "by Ibn al-ʿArabī" lies in inspiration. Secondly, the scripture is formed in the sense in which it was written and the perception of this sense is primarily possible through the perception of the level of the text.

The reading is subject to a procedure that corresponds to the level of the text. In sufism, Ibn al-ʿArabī is one of the founders of a school or order: Akbariyya. Unlike in the Sufi tradition, in this school, where knowledge (maʿrifa) is expressed through wisdom, gnostic knowledge (ʿirfān) is elaborated as a science (ʿilm). This work is a modest introduction to reading this excellent corpus and perceiving wisdom.

The help (success) is from Allah alone.

Mehmet Karahisarī

Istanbul, 2023

CHAPTER 1

THE PATH OF MUḤYĪ AL-DĪN MUḤAMMAD IBN ʿALĪ IBN AL-ʿARABĪ AKBARIYYA

1.1. Ibn al-ʿArabī and the Akbariyya Order

Muḥyī al-Dīn Muḥammad ibn ʿAlī ibn al-ʿArabī was born on 17 Ramadan 560 (July 28, 1165) in Murcia, the capital of the region of Theodomiro (Tudmīr) in the southeast of Andalusia.[1] In his works, he provides information about his family, his relatives, his teachers, the places where he lived and the personalities he knew. What is known about him is largely based on this information. Ibn al-ʿArabī states that he comes from a noble Arab clan (Diwan, 47), that his ancestors belong to the *Banū Tay "* tribe, and that Hatim al-Tay, a poet from the Age of Ignorance (jahiliyyah), famous for his generosity, was one of his great-grandfathers. Those who appreciated Ibn al-ʿArabī's views wanted to express his authority in Sufism through the epithet "Sheikh al-Akbar" (The Greatest Master) and his status as a "revivification" (mujaddīd) in the religious sciences through the epithet "Muḥyī al-Dīn".

Ibn al-ʿArabī relates that in the cultural environment of Ishbiliyya, where he lived, he received a spiritual sign in his adolescence that prompted him to go into seclusion in order to discover his inner treasures. Through this seclusion (khalwa) and asceticism (riyaza), which sometimes lasted up to fourteen months, the gates of knowledge (maʿrifa) are said to have been gradually opened to him (Futūḥāt al-Makkiya, I, 616). He mentions the name of his first murshid Abu al-Abbas al-Uryabi.

He says that during these years, after meeting Khidr for the first time and receiving his robe to wear from him, he was able to realize his entry into the world of true research. Ibn al-ʿArabī, who left his hometown and settled in Damascus last, spent a long time in Anatolia, especially in Konya and Malatya. Ibn al-ʿArabī, who died on 22 Rabi

[1] Muḥyī al-Dīn Muḥammad ibn ʿAlī ibn al-ʿArabī lived between 1165 and 1240, and numerous biographies have been written about his life and works, the value of which is still undisputed today. Although it is customary to begin a book on the Akbariyya with serious biographical information, in this book, we will not follow this custom but recommend to our students two of the most careful and beautiful biographies recently translated into Turkish. One of these works was written by the French-Polish Islamic scholar *Claude Addas*: *Ibn ʿArabi, ou, La quête du soufre rouge* (*Ibn al-ʿArabī, or, The Search for Red Sulphur*). The other work belongs to the English editor of the "*Journal of the Muhyiddin Ibn ʿArabi Society*" *Stephen Hirtenstein*: *The Unlimited Mercifier: The Spiritual Life and Thought of Ibn Arabi*.

Al-Akhar 638 (November 10, 1240) in the house of *Banū Zaqi* in Damascus, was buried in the cemetery of the family of Qaḍi Muḥyī al-Dīn Ibn al-Zaqi in the Salihiya district at the foot of Mount Qasiyun (Kılıç, 1999).

Although Ibn al-ʿArabī met many shaykhs, benefited from their suggestions and advice, even wore their robes and respected them as his masters, he was not an ordinary Sufi who followed the path of a shaykh and completed his spiritual wayfaring (sayr wa-sulūk). This can be described as a state of self-satisfaction, in his own words *"Seal of the Saints."* (khatm al-wilāya), given to him by his innate spiritual potential and personal nature. In fact, Ibn al-ʿArabī reports that he entered the path of Sufism at the age of twenty and that all spiritual stations were opened to him in a short time (*Futūḥāt al-Makkiya*, II, 425).

Ibn al-ʿArabī, who claimed to have been inspired by the spirituality of the Prophet and many other scholars, advocated a Sufism based on scholarly and spiritual knowledge (‘ilm and maʿrifa) and introduced new interpretations to Sufism. In his works such as *Futūḥāt al-Makkiya*, "Kitāb al-Kunḥ fīmā lā budda li'l-murīd minh", "*al-Amr al-muḥkam*", "*al-Khalwa al-muṭlaqa*" and " Tartīb al-sulūk", he also emphasized the method and practice of the Sufi life. His students such as Al-Qūnawī and *‘Abdallah Badr al-Habashi*, who did not part with him during his lifetime, attended his lectures and benefited from his works.

Ibn al-ʿArabī's spiritual son Al-Qūnawī, who was given the robe, sat in his leadership post after the Sheikh's death, so to speak, and interpreted his ideas for such talented disciples as were called to do so. Since his method of teaching the right path (irshād) was based on knowledge and wisdom/gnostic understanding (ʿirfān), the secrets in his books were of great importance to his followers. Al-Qūnawī who advised his students not to concern themselves too much with the deep and closed passages in his and Ibn al-ʿArabī's works, but to stick to the *Qur'an Al-Hakīm* and the Sunna and to follow *dhikr-i* dā'imī, wanted his books to be given to Afifuddin et-Tilimsani. The Samāʿ records in many of Ibn al-ʿArabī's surviving works show that they were passed

from hand to hand like spiritual relics. Another important point is that one experiences inspiration through the path of spiritual contact with him (Ibn al-ʿArabī). In his works, such closed matters are annotated.

Many people, and of course, first and foremost Al-Qūnawī, have expressed such a connection with Ibn al-ʿArabī to this day. In fact, Ibn al-ʿArabī himself said that he met with the Prophet Muhammad in the form of his soul many times and received the order (tarīqa) directly from him (Harizade, Tibyan, I, vr. 101a). This point shows that his path has a certain "Uways path" (Kılıç, 1994).

1.2. Uways Qaranī's Direction (ʿUwaysiyya)

Ibn al-ʿArabī belongs to the "Uways direction".[2] He did not undertake his spiritual journey under the care of a sheikh, and he expressed this fact in his work *al-Futūḥāt al-Makkīya* as follows;

"This imam (prayer leader) had blessed me with good news. I did not know this blessing in my zıstand, but it became my character. So he informed me about it (the condition) and prevented me from joining the sheikhs I met. He said to me, 'Stick only to Allah! No one I have ever met has contributed to the position you have attained. On the contrary, Allah has taken over your work with His grace. If you want, I can tell you the characteristics of the people you have met. Therefore, do not follow them, and be devoted only to your "Rabb". The condition of this imam was the same as mine. Apart from Allah, those whom he met in the way of Allah had no influence on him. I was told this by people I consider reliable. I was told this by the Imam himself when I met with him. I met with him in a vision from the hereafter. Praise be to Allah for that." (Ibn al-ʿArabī, C X, 14).

Unlike Ibn al-ʿArabī, the Akbaris (who only later became his successors) travelled to various orders such as Suhrawardiyya, Qadiriyya, Naqshiyya, Khalwatiyya, and it was during these journeys that they became members of the Akbariyya.[3] In this way, the Uways

[2] Nowadays, the direction of ʿUways al-Qaranī is one of the most misunderstood meanings. In the works of Ibn al-ʿArabī and Al-Qūnawī, the term "(belonging to) ʿUwaysī " does not appear.

[3] The scholars from the time of the formation of the Akbariyya order were first and foremost al-Qūnawī, then al-Jandī, al-Kāshānī, Dāwūd al-Qayṣarī and Molla Fenārī, who initially

direction is the result of a stage. After the traveller reaches a certain level in the door/school he was initiated into, he becomes a member of the Akbariyya according to his attitude (state of mind). In addition, some doors/orders were dependent on the Akbariyya method.[4]

1.3. ʿIlm (Knowledge) and Maʿrifa (Gnostic knowledge)

The correct understanding of Ibn al-ʿArabī's Sufi thought is only possible by understanding the conceptual differences in Sufi terminology. Understanding these differences is the key to both the method and theory of the Akbariyya order. Ibn al-ʿArabī explains his path by discussing the most basic concepts of Sufism, the first of which are "maʿrifa" (spiritual or gnostic knowledge) and the second is "ʿilm" (theoretical, scholarly knowledge).

belonged to the Suhrawardi school. Abd al-Karīm al-Jīlī and Abd Al-Ghānī al-Nābulusī i belonged to the Qadiriyya and Molla Jami to the Naqshiyya.

[4] The documents state that Abd Al-Raḥmān Sami Saruhanī, the first sheikh of the famous Turkish Sufi Muzaffer Ozak (1916-1985), received the authorization (ijāza) to teach the order " Qadiriyya -Akbariyya" in Damascus according to Imam Nābulusī (1641-1731) from Sheikh Hayrullah Efendi. " Abd Al-Raḥmān Sami was born in Saruhan (Turkey-Manisa) in 1876. He lived for 58 years and died in 1934. Abd Al-Raḥmān Sami was also a versatile personality in terms of Sufi development. As will be explained below, he received " ijāza" from about thirteen orders. However, he continued his religious teaching with the Khalwati Ushaqiyya order. After completing his spiritual wayfaring (sayr wa sulūk) under Sheikh Ahmed Sücâeddin , he was appointed the administrative Sheikh (Postnishin) of the Istanbul Yahya Kethüda Order Center (Dergah) and remained in this position until the closure of the centers of the Sufi brotherhoods in 1925. He was a follower of "Wahdat al-Wujūd" (The Unity of Being). He defended this view in his works. The Sufis he quoted who generally believed in " Wahdat al-Wujūd " were, for example, Ibn al-ʿArabī and Abd al-Karīm al-Jīlī. The authorization (ijāza) that Abd Al-Raḥmān Sami received from various orders are as follows: Naqshibandiyya from the Mehmed Can branch: from Hisar Sheikh Mehmed Nurullah Efendi. Naqshibendiyya of the Khalidiyya branch: from Saferullah Efendi from Eyüp-İstanbul. Qadiriyya of the Karibullah branch: from Sheikh Hilmi Efendi from Egypt, who is a khalif of Ebu'l Envar Feyzuddin. Qadiriyya order of the Ibn al-ʿArabī branch: from Sheikh Hayrullah Efendi. Sadiyya Order: from İsmail Rüştü from Edirne. Shabaniyya Order: from Sheikh Ahmed Efendi from İzmir. Rufaiyya ve Badawiyya Order: from Sheikh Mustafa Hilmi Efendi from İzmir. Gülscheniyye Order: from Sheikh Serafeddin Efendi. Shazeliyye Order: From Sheikh Hayrullah Efendi. Dussukiyya Order: Sheikh Abd Al-Raḥmān Kalenderi. Mawlaviyya Order: The right to education (ijāza) was bestowed on him by the soul of the late Ishak Çelebi, who is buried in Manisa." Source: Vesiletü'l Kübra Şerhi Esrarı Esmâi'l Hüsna, author: Kadızade Sheikh (deceased) Abd Al-Raḥmān Sami of Naqshiyya wa Khalwatiyya wa Ushakiyya and Qadiriyya order. Translated by Mustafa Şevket Erol, Göztepe-Istanbul, Ahmet Sait Matbaası, 1971.

"Mawāqiʿ al-Nujūm" is one of the books Ibn al-ʿArabī mentions in his major work "Futūḥāt al-Makkiya" as a work that should be consulted on important issues. Another feature of this book is, again in the words of the murshid, the fact that it *is* a work "*independent of his murshid, perhaps even that he needs it (this work). This book is as sublime as a murshid can be.*" This means that, except for this book, all his works can be taught by a murshid who is in possession of a license. In this respect, *Mawāqiʿ al-Nujūm* is a good introductory book, and it is one of Ibn al-ʿArabī's first works. Ibn al-ʿArabī says:

"*We have fully explained these topics and the associated spiritual lights, gifts, stations (levels), secrets and phenomena in our book entitled "Mawāqiʿ al-Nujūm". As far as we know, no one has written such a book before us. I wrote it in eleven days in the month of Ramadan in the year of Hijrah 595 in the city of Almeria. The book no longer needs its teacher; even the teacher needs the book (to read/understand it). For of the two teachers, one is exalted, but the other is the most exalted. The Book, on the other hand, is at the highest level of a teacher who can only be given it. In the Sharia (legislation), there is no station after this level at which we worship Allah. Whoever has this book should trust it, and may Allah make him successful. For this book is of great benefit. The only reason why I emphasise the value of the book is as follows: Twice in my dream, I saw al-Haqq (Allah) saying to me: Assist my servants with advice. This book is one of the best pieces of advice I can give you.*" (Ibn al-ʿArabī, CIII, 63).

In this book, Ibn al-ʿArabī explains the principle of "Akbarism" or "Akbariyya". This is also the basis for the difference between classical Sufism and "Akbarism"; between scholarly knowledge (ʿilm) and spiritual knowledge (maʿrifa). According to Ibn al-ʿArabī, *"according to the Arabic language, [spiritual] knowledge (maʿrifa)* is *lower than [shcolarly] knowledge (ʿilm) in terms of conceptual degrees. Because [spiritual] knowledge (maʿriṭa) is only transferred to a single object (maful), only a single advantage is achieved. [scholarly] Knowledge (ʿilm), on the other hand, offers a transition to two objects so that two advantages can be achieved. There is a very subtle difference between [scholarly] knowledge (ʿilm) and [spiritual or gnostic] knowledge (maʿrifa). It is that [scholarly] knowledge has a*

relationship with universality. [Spiritual] knowledge (maʿrifa), on the other hand, is responsible for particularity."

For this reason, Allah is called "The All-Knowing" (al-ʿAlīm) and not "The Knower" (*ʿārif*). Those who possess scholarly and theoretical knowledge of the earth and the supernatural are also called "the knower/scholar" (ʿAlīm or 'Ulam ā for plural). In this sense, the Akbarian, i.e. a follower of the Akbariyya order of Ibn al-ʿArabī, is also an omniscient, as he knows both the earthly and the supernatural sciences. *"Just as we say that [scholarly] knowledge is superior to [spiritual] knowledge (maʿrifa), we say that the omniscient (ʿalim) is superior to the knowledgeable (ʿārif)."*

"You should know that [spiritual] knowledge (maʿrifa) is a divine quality. But there is no divine name (like ʿārif: the knower) that comes from this word. For the unity of the plane (Martaba) seeks the One. According to the (Sufi) people, [spiritual] knowledge (maʿrifa) is a proof. Therefore, any information (knowledge) that arises from good deeds, taqwā and asceticism is [spiritual] knowledge (maʿrifa) because such knowledge arises from a discovery that is beyond doubt. In contrast, knowledge from theoretical research is quite different. (These cannot be called knowledge (maʿrifa). Such knowledge is susceptible to scepticism and astonishment, and the means (of knowledge) that lead to it cannot be free from error either."

Ibn al-ʿArabī also corrects the term "the knower" (ʿārif) in the Sufi idiom:

"This level is called "The Knowledge" (maʿrifa), and its owner is called "The Knower" (ʿārif). Our friends disagreed about the difference between "Knowledge-Knower" and the similar relationship "Knowledge(Information-ʿilm)-Knower (Informant-scholar-'ālim)". Some of them claimed that knowledge (maʿrifa) (specifically referring to the name of Allah "Rabb") is "Rabbanī" and knowledge (in general sense) is divine. I am of the same opinion. The commentators such as Sahl ibn 'Abd Allāh al-Tustārī, Abu Yazid, Ibn al-'Arîf and Abû Madyan are of the same opinion. Some of them are of the opinion that the rank of knowledge (maʿrifa) is of divine origin, while knowledge/knowledge is below that. I also accept this view because by

knowledge/knowledge (information), they mean what we mean by knowledge (maʿrifa), and by knowledge (maʿrifa), they mean what we mean by knowledge/knowledge (ʿilm). The difference of opinion is only in the words."

"When we analysed [spiritual] knowledge (maʿrifa) in our own way, we found that it is about knowing seven things. I am referring to the path followed by the elite (chosen ones) of Allah's servants. The first is to know the truths, which is nothing other than knowing the divine names. The second is to know the appearance of truth in things. The third is to know the instructions of the truth to its responsible servants in the language of Sharia (Islamic law and legislation). The fourth is to know perfection in existence and its decline. The fifth is to know one's own soul in terms of its truths. The sixth is to know the imagination with its neighbouring and separate worlds, and the seventh is to know medicine and diseases. He who has come to know these seven subjects has also attained that which is described as knowledge (maʿrifa)."

In short, scholarly or theoretical knowledge (ʿilm) is superior to spiritual or gnostic knowledge (maʿrifa), and wisdom (hikmah) is a science in itself.

1.4. The Knowledge of Wisdom

Firstly, the term wisdom is found in the Torah, the Gospel and the Qur'an. The place of wisdom as expressed in the divine books is "the heart", and in this sense wisdom is spiritual or gnostic knowledge (maʿrifa).[5] Furthermore, wisdom is only mentioned in connection with

[5] "*And Moses called Bezalel and Oholiab and all the artists to whom the Lord had given wisdom in their hearts, all those who volunteered to go to work and carry it out.*" (Exodus 36/1-2); "*And you shall speak to all who are of a wise heart, whom I have filled with the spirit of wisdom...*" (Exodus 28/2-3); *"And Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him."* (Deuteronomy 34/9); "*And God gave Solomon wisdom and very great understanding, and breadth of heart, like the sand that is on the seashore. And the wisdom of Solomon was greater than the wisdom of all the sons of the East and than all the wisdom of Egypt. And he was wiser than all men, than Ethan the Ezrahite, and Heman and Kalkol and Darda, the sons of Machol. And his name was among all the nations round about...And people came from all the nations to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom."* (Kings I, 4:29-31,

the prophets, which indicates the level of wisdom.[6] Wisdom is actually a level, and yet in all books wisdom appears without its level. In other words: While concepts such as reason (ʿaql), scholarly knowledge (ʿilm), book and soul are mentioned at many levels, wisdom is mentioned without being leveled.

The most comprehensive use of wisdom in the Qur'an Al-Hakīm is given in the meaning of "revelation"; "*And remember that which is recited in your houses of the Verses of Allâh and Al-Hikmah (wisdom)* (The Qur'an, 33:34), "*Allah has sent down to you (Muhammad) the Book and wisdom (hikma) and taught you what you did not know.*" (The Qur'an, 4:113). In these two verses where wisdom is mentioned with the terms "revelation", "book", "knowledge (*ʿilm*)" and "instruction/teaching" are the key to knowing the nature of wisdom and in this sense wisdom is that which has been revealed and taught in the first place. *"And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you, and that which He has sent down to you of the Book and Al-Hikmah whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything*" (The Qur'an, 2:231). *"Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your Verses and instruct them in the Book and Al-Hikmah, and purify them. Verily! You are the All-Mighty, the All-Wise."* (The Qur'an, 2:129).

Second: The most frequently mentioned meaning besides wisdom is the Book; divine books are wisdom and are taught accordingly; *"And He (Allâh) will teach him [('Îsâ (Jesus)] the Book and Al-Hikmah (and) the Taurât (Torah) and the Injeel (Gospel)."* (The Qur'an, 3:48).

Thirdly, revelation (wahy) and sending down or revealing it (inzāl) have to do with teaching/instruction, while the verses mentioned only in the Book have to do with "giving". So wisdom is given; it is a gift from Allah. *"And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the*

34); *"Thus wisdom is confirmed."* (Matthew 11/19); *"Where does this (man) get such wisdom and deeds?"* (Matthew 13/54).

[6] The Qur'an Al-Hakīm mentions eighteen prophets who were given wisdom by Allah.

Book and Hikmah" (The Qur'an, 3:81). "Then We had already given the family of Ibrâhîm (Abraham) the Book and Al-Hikmah, and conferred upon them a great kingdom." (The Qur'an, 4:54). *"Allah gives wisdom to whom He wills."* (The Qur'an, 2:261). Moreover, "the Book" in the Qur'an Al-Hakīm is a levelled term that has several meanings and levels such as "Allah's Book" (Kitāb Allah "the Mother of the Book" (Umm al-Kitāb) and "The Book of Destiny" (Kitab al-Mubīn). There are verses in the Qur'an Al-Hakīm in which wisdom and the Book appear together: "*The Book of Wisdom*", *"These are Verses of the Wise Book"* (The Book of hakīm) (The Qur'an, 31:2; 10:1). "*By the Qur'ân, full of wisdom."* (The Qur'an, 36:2). In the last verse (The Qur'an, 36:2), wisdom refers directly to the Qur'an itself. In this sense, wisdom refers both to a book and to the Qur'an Al-Hakīm.

Fourth: Wisdom is something to contemplate; *"And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you and that which He has sent down to you of the Book and Al-Hikmah (wisdom) whereby He instructs you."* (The Qur'an, 2:231). In the Qur'an Al-Hakīm, "contemplation" is primarily about the heart: "*Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful."* (The Qur'an, 50:37). And secondly, contemplation is the expression of an (intellectual) level of reason: "*He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding ('Ulul al-Bāb)."* (The Qur'an, 2:269).

The term "learned/reasonable people" or "people of intellect ('Ulul al-Bāb) refers to people who possess deep understanding, wisdom, and intellect. They are often described as individuals who reflect on the signs of God in the universe, possess insight, and engage in thoughtful contemplation. The term is mentioned in the Qur'an both as a level of intellect/reason and as a level of the heart. The place of wisdom at this level is both reason and the heart; *"(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding ('Ulul al-Bāb) may remember."* (The Qur'an, 38:29) "Those who listen to the

Word and follow the best thereof those are (the ones) whom Allâh has guided and those are men of understanding *('Ulul al-Bāb).”* (The Qur’an, 39:18) *“And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand ('Ulul al-Bāb).”* (The Qur’an, 38:43)

Fifth, wisdom is mentioned along with knowledge; *“And when he [Yūsuf (Joseph)] attained his full manhood, We gave him wisdom (Al-Hikmah) and knowledge (ʿilm) thus We reward the Muhsinûn (doers of good).”* (The Qur’an, 12:22) *“Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.”* (The Qur’an, 18:65) In this sense, the meaning of giving and being taught in science, as they are in wisdom, is clear. In the Qur’an Al-Hakīm, the name "Al-Hakīm" (The Possessor of Wisdom) is mentioned 36 times together with the name "Al-ʿAlīm" (The All-Knowing), which explains the connection between wisdom and science (*ʿilm*).

In Surah Yūsuf, it is mentioned that the Prophet Yūsuf was taught "aḥādīth al-taʾwīll" which means "the science of wisdom". Wisdom is scholarly knowledge, and this science corresponds to the level of a scholar. In the Qur’an Al-Hakīm, the level of scholars is expressed by "the righteous, wise prudent scholar and knowledgeable person" (Rāsikh ʿUlamā) and is again related to "'Ulul al-Bāb": *“And those who are firmly grounded in knowledge (Rasih Alim) say: “We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding ('Ulul al-Bāb).”* (The Qur’an, 3:7)

According to Ibn al-ʿArabī, those who have been given the insight to understand the Qur'an (fahm) have also been given wisdom. Wisdom is known only to the one who has been given this (insight). This is a gift that was/is given by Allah. In the verse *"Allah gives wisdom to whom He wills."* (The Qur’an, 2:261) *W*isdom is synonymous with scholarly knowledge (ʿilm). There are such servants of Allah that Allah Himself has taken it upon Himself to teach them their secrets, and He has instructed them in their secrets through the books He has revealed and through the speech of His prophets. The

disciple (murīd) is the one who finds everything he seeks in the Qur'an. But this is only possible when the Qur'an is recited, and it flows into the heart of the reader (disciple). *"Those to whom We gave the Book recite it as it should be recited; they are the ones who believe therein."* (The Qur'an, 2:121) The verb "recite" in this verse means to obey and submit. As the verses of the Qur'an follow one another, so the one who reads them walks towards them step by step, following and submitting to them. (Ibn al-ʿArabī, 2022, 183).

The Qur'an is usually referred to as the Word, verses (ayāt), Surahs (Sections), Light or lumination (Nūr), Spiritual Guidance (hidaya), Healing (Shifā), Mercy, The remembrance of Allah (Dhikr), utterance or elucidation (Bayān) or Book; each of these names and attributes has a meaning that the other does not have. The Qur'an, therefore, takes the name Qur'an because it contains these and similar truths altogether. That the Qur'an calls itself a book is like an image or form of manifested/outward (Zāhir) and the witnesses of truth (Shahada), and that it presents itself as a pen (Kalem) is like the image or form of the unseen or non-manifested (Batīn) and the hidden (Ghayb). Thus, the Qur'an Al-Hakīm is the Qur'an in the heart (Sādr) of every believer, the word (Kalām) in the tongue and the book in the pages (mushaf).

The verses of the Holy Quran are also arranged according to certain levels or tiers, e.g. "those who ponder", "those who use their reason", "those who hear", and "knowledgeable scholars". These compound verses refer to "ʻUlul al-Bāb ", i.e. those who have sound/reasonable common sense. The word "Lubb" (singular of "al-Bāb") means the secret and the heart of something. "Lubb" is a light (Nūr) that is found in reason, in the mind, such as the oil in olives and almonds. "ʻUlul al-Bāb are scholars who are in possession of wisdom and who look into the essence of things instead of the outside. Therefore, they search for and investigate their meanings. (Ibn al-ʿArabī, 2022, 142).

"Some of the verses that appear in the Qur'an, such as in the form "there are verses", are verses that people can perceive. These are verses in which the Qur'an explains that the universe can be perceived.

However, some verses are closed (as far as understanding is concerned). However, these (secret) verses can be recognised and understood by thinking scholars who are free from conditioning. The fact that some verses can be presented as evidence depends in particular on the existence of 'Ulul al-Bāb. They are the possessors of reason who look at the essence of things and not at their shells. Therefore, they search for their meanings. Although "al-bāb" and "nūhā"' refer almost synonymously to the term "reason", Allah did not consider the term 'reason' sufficient enough and revealed His verses for "Ulul al-Bāb ', i.e. the scholars with reason. The scholars who represent the external have reason and understanding, of course, but they are not ' 'Ulul al-Bāb '. The sinners also have reason and intellect, but they are not in possession of 'nüha', which keeps them rationally from evil. Therefore, their characteristics became more diverse. For each characteristic represents a certain class/level of knowledge. This knowledge can only be attained by those whose state/attitude corresponds to this characteristic. Allah has not mentioned any attribute in vain. The verses in the Qur'an that read as follows: 'These are verses (proofs) that belong to Him' can be easily read by all people. However, only the special groups that are explicitly mentioned in each verse can recognise and understand them (in their actual meaning). It is, therefore, as if these verses were revealed as verses for such special people." (Ibn al-ʿArabī, CII, 142-143).

In *Futūḥāt al-Makkiya*, under the heading "*The knowledge intended for the holders of the Muslim state about the realm of divine protection from the point of view of the Jewish level", the* following is described:

"'They are the owners of reason (Lubb)'. 'Lubb' is what the owners of reason feed on. They are the ones who make use of reason where it should be used. The owners of reason, on the other hand, whose 'lubb' has been lost, cannot be compared with the owners of lubb-reason. The owners of the Lubb-reason have found the lost 'Lubb'. For this reason, the rationalists thought rationally, but they were not able to use reason where they should have used it. For the (actual) reason, it can only be used when it has become a shell on 'Lubb'. The use of reason thus depends on the characteristic of

'acceptance' contained in it. In this way, reason (proper) only accepts what is sent to it by Allah. In other words, reason (proper) rejects with its reasoning power such reason that does not contain 'lubb'. That is why the 'people of Allah' are also 'the people of lubb-reason', because for them 'lubb' means food. They use what enables them to survive. The people of (rational) reason, on the other hand, are those who know the truth/reality - as far as it is possible - only in its (external) state and analyse the proof. Only when they have located and learned the evidence do they possess reason. If they do what is consistent with reason and logic properly, then they are in possession of 'Lubb'. In 'lubb' - if you want to know - there is 'lubb' of oil. In the oil - for those who want to understand - there is help. When a creature is given the gift of understanding, it means that it is also endowed with knowledge, and one who is endowed with knowledge is also one who has the gift of understanding. Understanding is an exalted rank among creatures, and the knowledge of Allah (Haqq) is different from the knowledge of creatures. For Allah is in possession of knowledge, but for Him, the concept of understanding does not exist. The creature, on the other hand, is characterised by both knowledge and understanding. As for understanding (the truths) of Allah, there is a gradation among those who know Allah. Understanding is particularly concerned with divine and supernatural help. If the help to a matter is according to appearance, then it is knowledge, and the meaning of it has no power of judgment because understanding is the case only at this level. For this reason, someone who obtains knowledge from his own mind (understanding) at this level is called a 'beneficiary'. This is because utilisation cannot take place without transfer and relocation. This transfer takes place from the place of perception of the teacher to the means of perception of the learner. Utilisation can, therefore, arise from an understanding. So, while the knowledge enables the construction of the images/forms that are intended for the learner and that are to be taught, the one who benefits from it 'understands' the knowledge. Without the power of understanding, there would be no use. Just as darkness and light, shadow and warmth, the dead and the living are not the same, so the blind and the seeing are not the same. This refers to those who do not understand and, therefore, cannot learn. The seer, however, is the one who knows and understands.

The understanding person needs knowledge of the planes. When he holds the divine scales in his hand, he recognises and distinguishes Allah's trap. In the future, however, he is no longer safe from the trap. For he is capable of carelessness and forgetfulness. The person in question does not always have clear knowledge of a matter. So the only advantage of the connection of the branches to the roots is that the branches have the judgment of the roots and the originals. The essence of the existence of the universe is the existence of Haqq (Allah). Therefore, the universe has judgment on the existence of Allah, which is the necessity (wājib). This necessity (wājib) is divided into two parts: 'wajib' due to its essence and 'wajib' due to something else. But that is a different topic. The essence of the knowledge of Allah is the knowledge of the soul. Thus, knowledge of Allah is a consequence of knowledge of the soul, which is His essence. Knowing and knowing the soul, according to those who already know the soul, is a sea without a beach. Accordingly, knowledge of the soul is without end. This is the necessary quality of the knowledge of the soul. The knowledge of Allah, which is a secondary part of the essence, has a share in the knowledge of the soul in the sense of judgment. That is why the knowledge of Allah has no end. That is why man says in every situation: 'O My Rabb (Allah)! Increase my knowledge. Accordingly, Allah increases man's knowledge of the soul so that he may thereby increase his knowledge of his Rabb (Allah). These are the data of divine discovery. For this reason, some rationalists have assumed that knowledge of Allah is the basis and principle for knowledge of the soul. Although this view is not absolutely correct with regard to the creatures' knowledge of God, it may be correct with regard to the special knowledge of the truth (Haqq)." (Ibn al-ʿArabī, CXI, 260).

According to al-Qūnawī, "'Ulul al-Bāb" (those who are in possession of reason) are the level of reason of the prophets and has the same meaning as 'the pure heart' (qalb al-salīm), which occurs in the Qur'an. "The righteous scholars" (rāsikh ʿulamā) represent the link between wisdom and knowledge. Derived from the Arabic root verb *'r-s-h'*, it means, in the singular form, 'the one who is steadfast without wavering'. In this regard, there is the following verse in the Qur'an Al-Hakīm:

It is He Who has sent down to you. In it are Verses that are entirely clear (muhkam); they are the foundations of the Book and others are not entirely clear (mutashabih). So as for those in whose hearts there is a deviation (from the truth), they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials) and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding ('Ulul al-Bāb)". (The Qur'an, 3:7)

According to Ibn al-ʿArabī, the rāsikh scholars (rāsikh ʿulamā) have attained a high rank in knowledge according to this verse by witnessing the unity of Allah. They also know the true interpretation of the allegorical terms mentioned in this verse. Allah, therefore, teaches this ability of interpretation without having had any idea about it before, it is therefore '*wahb*', i.e. this talent was given by Allah to his chosen servants. The people who have divine inspiration are those of whom Allah says: "*We have given them knowledge*." They have received this science through scientific endeavours and good deeds and have passed it on (to others) in this way.

The verses in the divine books in which the term "wisdom" appears and the terms associated with wisdom in these verses are sufficient to provide some explanation of the meaning of wisdom. In the light of these meanings, the statement that the attainment of wisdom is only at a certain level of knowledge (in the sense of maʿrifa) and according to the will of Allah means that wisdom is separate from knowledge (maʿrifa) in the Sufi sense. Wisdom is only reserved for a certain group. While knowledge (maʿrifa) can be expressed through certain methods, such as poetry, a theory is needed to explain wisdom. In this context, Ibn al-ʿArabī explains the meaning of wisdom through the Prophet Idris (Enoch/Hanok) accompanied by a cosmology.

As the scholar Miftah (2013) emphasises, *Shaykh al-Akbar* (Ibn al-ʿArabī) says that 'the Qutb of the Qutbs of wisdom' is 'the Qutb of the universe of breaths'. He explains this topic in the 15th section of his book 'Futūḥāt' titled "*The knowledge of the breaths and the*

knowledge of the truth-seeking Qutbs of this universe and their secrets.":

"Breaths are the scents of divine closeness. When the olfactory senses of the knowers (ʿurafā) began to inhale and exhale the fragrance of these breaths, the desire to find a determined person who has attained the truth in this plane/position was born in them. For only such a person can give them all that is hidden in this sacred position, as well as the delicious (spiritual) fragrance of the secrets and sciences that these breaths bring with them. For this is the only way to locate the divine person in whom they will find the secret they seek and the knowledge they wish to acquire, if they finally get to the bottom of its aids and are ready to absorb the breaths of uninterrupted divine favor. Within this group, Allah has created a Qutb around whose orbit they will revolve (following this scent) and sent an Imam (spiritual leader) who will remain in this orbit and rule over them there. He is called 'the person who heals (spiritual) wounds' (Mudāwi' al-Kulūm*). The science, wisdom and secrets spread by him in this group cannot be written in any book. The first secret that this Qutb knows is the first time from which all times came into being (ad-dhar al-awwal). The first committed deed allowed to him is the action regarding the state of the soul of the seventh heaven, the heaven of "Keyyan" (Saturn). This Imam is well versed in chemistry, which is a science of quantities and measurements."* (Ibn al-ʿArabī, CII, 30).

Luqmān, who is reported to have been given wisdom in the Qur'an Al-Hakīm, had also assumed a role in the fourth row of this Qutb level. In this sense, the fact that the first Qutb (*Imam/scholar*), in other words, Mudāwi' al-Kulūm (the person who heals wounds), was the Prophet Idris (Enoch/Hanok), is the most important context of cosmology in terms of wisdom.[7]

[7] The fact that the Qur'an reports that the prophet *Idris* and the Bible reports that *"Enoch" (Hanok)* was raised to heaven indicates that they are the same person. In Hebrew, this name is mentioned as *"Hanuh" (Enoch)*. The Hebrew word "*h-n-k*"; means "to teach, to educate", while in Arabic "*d-r-s*" means "has taught, has instructed" (Akkaya, 2010, 15). *Idris* was also identified with *"*Hermes*"* in Greek thought. The identification of Idris with Hermes, who is mentioned in ancient sources as someone who knows wisdom, contributed to the establishment of both the Hermetic corpus and philosophy in Islamic thought. Ibn al-ʿArabī addresses the Prophet Idris as "*O you Wazi al-Hikam*" (*O founder of wisdom*). This address

The information about the Prophet Idris in the ḥadīth (in the sayings of the Prophet Muhammad) refers to "Miraj", i.e. the ascent of Muhammad to heaven. It is reported that the meeting of the Messenger of Allah with Idris took place in the fourth heaven. Another piece of information is mentioned in a conversation between *Abu Dharr al-Ghifari* and the Holy Prophet. According to this, *"four of them were Assyrians: Adam, Seth, Enoch, who was Idris and also the first to write with the pen, and Noah."*

Ibn al-ʿArabī says that the philosophers received knowledge from Idris. According to Afifi, "wisdom" is the knowledge that all prophets and spiritual leaders (walī: muslim gnostic or friend of Allah) received not from the Prophet Muhammad but from the "Truth Muhammadiyya"[8] as a hidden inheritance or the knowledge they received from the source of light (Mishkāt) of the Prophet Muhammad. Wisdom does not flow into the mind but into the heart. Ibn al-ʿArabī explains this meaning in the chapter on Seth as follows;

"Those who can see wisdom through the prophets and messengers can only see it through the light of the last prophet, Muhammad, who is 'the seal of prophethood'. Those who can see wisdom through the spiritual guides can only see from the light of 'the last spiritual guide (walī)of the Messenger of Allah'. Indeed, the Messengers of Allah can only see wisdom with the light of 'the seal of spiritual guidance'. For the station of the Messenger and Prophet, i.e. the establishment of the Sharia (Islamic legislation) has come to an end (completed). But the spiritual guidance (walayā) never ends."

The 167th section of the 108th chapter of *Futūḥāt al-Makkiya* is entitled "*The Knowledge of the alchemy of happiness (ʻilm* al-Kīmiyāʾ

was understood in philosophical circles as "Abu al-Hukamā -" (*father of wisdom*). The term ″philosophia perennis", i.e. eternal wisdom (al-hikma al-hālida), which is defined by the traditionalists and lies at the heart of the traditions, refers to prophetic wisdom, which is usually attributed to the Prophet Idris.

[8] According to Islamic belief, the first creation of God is the light (Nur) of prophethood, represented by the Prophet Muhammad. Thus, the universe and all creatures were created from his light, whereby he is the beginning and the end of existence. According to the Sufi understanding, the "Truth Mohammadiyah" is therefore an instance from which everything came into being by the will of Allah and which represents the purpose of existence. The truth is hidden in this instance.

al-Saadat (Transition of the Soul from the Material to the Spiritual)." In this section, Ibn al-ʿArabī explains this topic in the context of an expedition as follows:

"During the expedition to the heavenly planes, one encounters the Prophet Yūsuf (Joseph) in the third heaven. The Prophet Yūsuf is in possession of the theoretical knowledge (ʿilm) of interpretation (concerning dreams). He is the master of the sciences of interpretation; he teaches the embodiment of meanings and relationships in perception and senses, as well as their interpretation. Idris (Enoch/Hanok) is in the fourth heaven. Idris teaches the transformation of divine deeds. In this heaven one gets to know the invisible (ghayb), the 'shahada', the veiling and the appearance as well as death, life, surprise, mixture, stagnation, love and grace. Moreover, one learns in a special way from the name of (Allah) Al-Zāhir the things that appear from the hidden places, and from the name of Al-Bātin the things that the name of 'al-Zāhir brings forth for those who are gifted with it. In the fifth heaven one is a guest of Harun (Aaron). In the sixth heaven is Musa (Moses) and in the seventh heaven is Ibrahim (Abraham)."

The spiritual ascension (Miraj) of the tarīqa or Sufi traveller and the fact that he is honored with a different science in each heaven is the truth about the meaning of knowledge (maʿrifa) and wisdom.

In addition to the connection between wisdom and the prophets, the levels of the heavens and the sciences are also mentioned. The science of wisdom (ʿilm al-hikma) is the core of the meanings contained in the works of Ibn al-ʿArabī. In this basic setting, the book *Al-Isfar an Netaici'l-Asfar* mentions the journeys of the prophets, the angels, the divine names, the heavenly and the inferior/ terrestrial/ earthly worlds. Part of the Book of Expeditions (asfar) is dedicated to the journey of Idris (Enoch/Hanok). Idris experienced the following on his journey:

"He saw with the knowledge that Allah revealed to him that one part of the universe is connected to the other part and that one part has been made available to the other part, and then he saw the connection and separation of the planets in their areas, the various

movements of the universe and the celestial spheres, and the fast-moving orbits." (Ibn al-ʿArabī, 2016, 38).

Ibn al-ʿArabī explains that the one who undertakes an expedition into the universe of his heart, as Idris did, will see the greatest divine power and sovereignty over the universe (malakūt). He will also be shown the entirety of the material world (jabarūt).

"(This person) observes the secret of life, which is the soul of life. Through this secret, life has been transmitted and spread to all living beings. It distinguishes between the many souls, the great and the small, and gives to each rightful owner what is due to him. She recognizes who has made the derogatory marks (remarks) on her, as well as the levels of her souls that are exalted. It knows how the branches emerge from the roots and the tendency of the branches to reunite (with Allah), the form of the universe and the transmission of His judgment, and similar knowledge." (Ibn al-ʿArabī, 2016, 40).

Ibn al-ʿArabī expresses the knowledge of wisdom primarily through chemistry. In the 14th chapter of the first volume of *Futūḥāt al-Makkiya* there is a chapter that reads as follows: "*The Healer of Diseases and the Science of Alchemy*" (*Mudāwi 'al-Kulūm and ʿIlm al-Kīmiyāʾ*). In this chapter, the knowledge of the breaths, the Qutbs who guard and control the breaths and the secrets of these Qutbs are reported as follows:

"The first secret that this Qutb learns is the first time from which the times arise. The first activity he is charged with is the action required of the soul of the seventh heaven, that is, the heaven in which creation and decay begin. Through his art and his management, he transforms iron into silver and, above all, into gold. This is a secret that is not readily known. But no wealth is demanded in return. On the contrary, his intention is to reach the level of perfection, the beauty of the goal and it is acquired during his development. The first level consists of the combination of mineral vapors such as sulfur and mercury due to the movements of the orbits and natural heat. Everything that is created in the mine wants only one goal, in other words, perfection. Perfection is (purposefully) to become gold or to be gold. But while it is at the mineral stage, it is surrounded by a number

of diseases and ailments. These are excessive dryness or excessive wetness, heat or cold, which bring him out of the state of equilibrium. The disease thus produces a form of metal in the thing in question, which is called iron, rust or lead. This healer (judge) was given the source of the medicine (cure) and the knowledge of the treatments. Taking these medicines removes the disease that attaches itself to the person who asks the minerals to become potent - and mind you, potency means becoming gold." (Ibn al-ʿArabī, 2015, vol. I, 432).

Ibn al-ʿArabī informs about the elixir (iqsir) which was given (to him) for the first time (as follows):

"Whoever adheres to the path of truth (of Allah) frees himself from the things that dominate him and thus becomes master of things. This is the method of getting rid of disease. I have not met anyone who knows about it, nor have I seen anyone who has pointed it out or discovered it outside of this section or our words. This crafter/artist can bring forth an entity called "elixir" and wear it on metallic objects of his choice. In this way, the healing potion changes the material/mineralogical body that accepts it. In this case, there is only one medicine, and that is the elixir. The elixir transforms some bodies into its own judgment and the mineral in question now does what the elixir does. In this case, the new mineral (for the elixir) is called the "advocate/representative". The representative has an effect in the other mineralogical bodies and carries out its judgment." (Ibn al-ʿArabī, 2015, vol. VIII, 37).

Ibn al-ʿArabī evaluates the science of alchemy in relation to "wisdom" as follows:

"For it is so that in it, in addition to the bliss that is necessarily present in the eyes of the people of Allah, there is an addition that is better than this. And this has the property that chemistry increases the degree of perfection of people. For although perfection is not given to every happy person, every perfect person is happy. But not every happy person is perfect." (Ibn al-ʿArabī, 2015, vol. VIII, 37).

By associating the secret sciences and wisdom with the heavens and classifying them through the heavens, a direct explanation was

made between the ascension (mīraj) of the tarīqaor Sufi disciple and his knowledge. According to this interpretation, the prophetic knowledge, which are all knowledge of wisdom, were explained in a different way from the spiritual knowledge (maʿrifa).

1.5. Malāmīya

Ibn al-ʿArabī expresses his own path in Sufism through "Malāmism " or " Malāmīya " as follows: " Malāmīya *is the station of the Prophet and his companion Abū Bakr aṣ-Ṣiddīq ʻAbdallāh bin Abī Quḥāfah* (d. 634). *Among the scholars who have reached this station are Hamdûn El-Kassâr, Abu Said al-Harraz and Abū Yazīd al-Bisṭāmī (Bayazid al-Bistamī). Our era also includes names that cannot be listed in full in our book: Ebussud b. al-Shibl,* Abd al-Qādir *al-Jili (*al-Jīlānī*), Muhammad al-Awani, Salih al-Barbari, Abu Abdullah Sharafi,* Yūsuf *al-Shuburbeli,* Yūsuf *b. Taiz, Ibn Ja'dun al-Hanawi, Muhammad b. Qasim, Abu Abdullah b. al-Mujahid, Abdullah b. Tahmest, Abu Abdullah al-Mahdawi, Abdullah al-Qattan, Abu'l-Abbas al-Hassar and others."* (Ibn al-ʿArabī, 2015, vol. X).

Ibn al-ʿArabī explains the position of " Malāmī path" in "*Futūḥāt al-Makkiyaa*" under the heading '*The Knowledge of the Reach of Malāmīyya from the Plain of Muhammad':*

"May Allah make you successful, you should know that the people of Allah are divided into three groups, of which there is no fourth: The first are the persons who, in their complete purity, commit only pure activities, such as the life of asceticism or deep devotion to Allah. They have also purified themselves internally from all bad qualities that are condemned by the law. The people of this group do not see any special deed that is above the deeds they do, nor do they have any knowledge of spiritual states, positions, secret knowledge, secrets, discoveries or such things that others have learned about themselves. These people are called "ʻābidʿ" (servants)."

"The second class is above this group. They are aware that all actions belong to Allah and that they have no knowledge of them. Hypocrisy has been completely removed from them. When religious people who are not fully clear about something ask them for

something, they say, 'If you are truthful, do you pray to someone other than Allah?' Or they recite the following Qur'anic verse: 'Tell Allah, then let them go. They are similar to the first group in terms of seriousness, vera (abstention from doubtful things) and tawakkul (trust in God) etc. However, they are also aware that there are special states, positions, knowledge, secrets, discoveries and personal miracles (Karāmāt) that are above their (normal) state. Their devotion is directed towards receiving divine help. When they have received one of these, they appear among the common people with miraculous deeds (Karāmāt). For they see nothing but Allah. They are the people of morality and "futuwwa" (helpfulness). This group is called 'Sufis'..."

"The third class performs voluntary prayers in addition to the five daily prayers. They are no different from the believers who fulfill the obligatory duties of Allah in a state known to them. They walk the streets and talk to people; it is not apparent that any of them are different from the people in that they perform an additional deed to the good deeds that are familiar to ordinary people, such as the obligatory duties or deeds corresponding to the "Sunna". They perform their specific prayers before Allah. These are the people who are absorbed and do not deviate from their service to Allah for a moment. They do not have the slightest aspiration for a (worldly) presidency. This is because the divine rule (Rabb) rules their hearts and they are overburdened under it. Allah teaches them the levels and the deeds and states that correspond to these levels. As a result, they follow the level according to the requirements of that level. They are hidden from the people and they hide behind the curtain of the common people."

"For they are pure and sincere servants who devote themselves entirely to their master. They watch their master constantly, while they are eating, drinking, awake or asleep, they watch their master and they talk to Him even while they are chatting with people. They put the causes in the right place and know the wisdom of the causes. When you see how they accept the causes and submit to them, you think that they are the ones who 'created everything'! They are dependent on everything, because for them everything that exists is the epitome of 'Allah'. (Thus everything is referred to as 'Allah'). No one is dependent on them in any way, for one cannot see in them the quality of being

rich as a gift from Allah, nor the quality of being a saint through Him. Or they do not belong to the elite of the divine level, so a situation that necessitates the dependence of things on them cannot be realized. They are witnesses to the fact that things are not dependent on them. But they are dependent on things. Allah says: 'You are dependent on Allah. Allah is rich and glorified'. So even if they become rich by Allah's bounty, they do not appear with a quality that would enable them to be given a name by which Allah designates Himself. These are the melamis. They are the greatest among the "rijāl" (people of God) and their disciples are also the greatest among the 'richalis'. They change from one state to another in their behavior of spiritual maturity . Apart from these people, there is no one who has attained the level of 'futuwwa' and morality before Allah."

"Those who have already reached all (spiritual) realms and are therefore the elite of Allah see their Master, who remains hidden from His creatures in the world. Because their Lord is shielded, they too are shielded and remain hidden among the creatures. Behind the veil, they only see their master among their creatures. And when the hereafter occurs and Allah (the Truth) appears there, they too can be seen because their master is also present there. Thus their place in the world is unknown. The servants (of the first group already mentioned) are known to the common people by their distance from people, their uninvolvement, their states and their distance from their own bodies. That is why they are shown interest. The Sufis, on the other hand, are immediately recognized by the common people because of their claims (such as producing miracles) and with their miraculous events such as reading the minds of others and accepting their prayers. They do not hesitate to show a miracle that facilitates the recognition of their closeness to Allah. For in their opinion, they see only Allah in everything. Thus the greatest knowledge escapes them."

"The Malāmīs , on the other hand, do not differ from God's creatures in any way. They are not readily recognizable (in their nature) and their circumstances are those of a normal human being. They are called 'melami' for two reasons: First, because their disciples are called so. This is because they constantly condemn themselves before Allah and see no good deed on behalf of their souls to rejoice

over. This behavior is aimed at disciplining their students. For rejoicing in deeds can only come after (divine) acceptance of the deed. The disciples cannot know whether a (good) deed has been accepted. This name is given to adults because they (want to) conceal their state and level from Allah. They saw (in the environment) the following: People began to condemn and criticize the actions of others because they did not recognize these actions, which are marked by Allah. Ordinary people regard actions as belonging to the one from whom they originate, and so they began to condemn and criticize the deeds. If the veil were lifted and they saw that all actions belong to Allah, no one would criticize the one from whom the action originated, and all actions would be valuable and beautiful to people. If the (spiritual) level of this group in the face of Allah were visible to people, people would consider these believers to be 'God' and worship them as 'God'. Since they were hidden from the common people by the veil of habit and custom, they were given nicknames by the common people. These nicknames are names given to the person from whom the bad behavior emanates. It is as if the plain had condemned them: for they did not abandon their honor and authority. This is the reason why this term is terminologically assigned to them. This is a special method which not everyone can know and which is reserved only for the people of Allah (Malāmīs). They are not in such circumstances that distinguish them from ordinary people."

"You should know that the possessor of wisdom (wise) among the servants is the one who puts everything in its proper place and does not exaggerate within his level. Such a person gives every right holder his right, does not judge according to his intentions and desires and does not allow himself to be influenced by temporary desires. The wise person (judge) considers the life of this world, in which Allah has placed him for a certain time, and the deeds that Allah has intended for him, without excess or deficiency. So he acts according to the style that has been explained to him. He never drops the scales that have been appointed for him in this earthly life. For if he drops the scales, he cannot know the measurements. In this case, he either cheats in weighing or he weighs too much. But Allah has condemned both. Allah has ordained a certain state in which He rubs these scales to outweigh

them. A person of wisdom who relies on knowledge can determine a higher weight at this point (with the scales). This is because the scale takes on more weight and therefore he becomes an admirable behavior before Allah. As long as this person knows this and holds the scales firmly in his hand, he will not err in any wisdom of Allah about His creatures. If he behaves accordingly, he will become the Imam (scholar, leader) of his time. The first thing he weighs with the scales is his behavior in the worldly life. When it seems necessary to show the truth (haqq) to his servants and introduce it to the creatures, he communicates the truth to them from the level he is in. This realm contains several sciences, of which the following sciences are learned: The knowledge of wisdom, the knowledge of stations (mawaqif), the knowledge of calculation, the knowledge of prognosis, the knowledge of the difference between negligence and procrastination - since the name al-Hakīm demands it."

Table 1: The grouping of the servants of Allah according to Ibni Arabi.

Group	Servant of Allah	Properties
1	**The ʻābids** (The Subjects of Allah)	Modest Muslims who live mainly in asceticism and worship constantly to be as close to Allah as possible. They are far removed from all evil attitudes and characters. The people respect their spirituality.
2	**The Sufis**	Observant Muslims whose moral life is impressive. They have scholarly knowledge of this world and the Hereafter and can accomplish miraculous things with the help of Allah. The people recognize their spiritual greatness and power.
3	**The Malāmīs**	Confident, wise Muslims who do not show their deep faith to the outside world and live like ordinary people. However, they are in possession of the purest wisdom. Normal people do not recognize their high spiritual state at all or not immediately.

1.6. A brief history of the Akbariyya School

Akbariyya is the path or school or order of Ibn al-ʿArabī. Although the Akbariyya is included in the sources on the history of Sufism, today its existence is explained as a door with different explanations.

In Ahmed Ziyaüddin Gümüshanevi's work *"The Method among the Scholars and Tarīqas" (Jāmī' al-ʿUsul ' al-ʿUsul) under the heading "The Method and Morals of the Order of Shaykh al-Akbar Ibn al-ʿArabī ", the following information is given: "Shaykh al-Akbar Ibn al-ʿArabī is the owner of an independent tarīqa (order). This is a truth that has been accepted by all orders. Although his school did not gain much fame, many elders accepted him as an independent lineage and passed it on to their students as "repentance and devotion to Allah" (*Ināba*)."* (Gümüşhanevi, 1981, 389).

Akbariyya is one of the doors of the third period in the history of Sufism. The first period is represented by doors such as Tayfuriyya and Junaydiyya. In the second period, doors such as Suhrawardiyya, Qadiriyya, and Rifaiyya appear. In the third period, doors, including Akbariyya, appear. In its history of more than eight hundred years, Akbariyya has represented different countries of the Islamic world in every period.

Ibn al-ʿArabī expresses his own path in Sufism through "Malāmīya". Malāmī and Sufi are different terms in the definition, which is made under the aspect of "wisdom" instead of spiritual knowledge (maʿrifa).[9] The first source on Malāmīyais the work by *Ibn al-Husayn al-Sulami* (d. 1021) entitled *Risalat al-*Malāmatiyya. In the same period, *Khargushis* provides information about Malāmīya in his work *Tahdhīb al-Asrār (Refinement of Secrets*) ". According to *Khargushi*, who was

[9] *"*Malāmīya *is the station of the Prophet Muhammad and his follower Abu Bakr. Among the masters who reached this level are Hamdûn el-Kassâr, Abu Said al-Harraz and Abū Yazīd al-Bisṭāmī. In our time, Ebussud b. al-Shibl,* Abd al-Qādir *al-Jili (*al-Jīlānī*), Muhammad al-Awani, Salih al-Berbari, Abu Abdullah Sharafi, Yusuf al-Shuburbeli, Yusuf b. Taiz, Ibn Ja'dun al-Hanawi, Muhammad b. Qasim, Abu 'Abdullah b. al-Mujahid, Abdullah b. Tahmest, Abu Abdullah al-Mahdawi, Abdullah al-Qattan, Abu'l-Abbas al-Hassar and others, not all of whom can be named individually in this book."* (Ibn al-ʿArabī, 2015, vol. X).

probably the first to mention the difference between Malāmīya and Sufism, the method of Malāmīya is based on scholarly knowledge (*ʿilm*), whereas the method of the Sufis is based on the state (hāl). The Malāmīs, who originally represented a separate lineage from the Sufis, were included as Sufis in the "*Tabakat al-Sufiyya*" books written later, which led to them being perceived as Sufis. However, it can be inferred from *Suhrawardi's* statements that this distinction was still being made in the XIII. century. The more recent works on the history of Malāmīya have attempted to clarify the meaning, but the history of Malāmīya requires a different reading.[10] Malāmīya has a single lineage, and tracing this lineage in history is only possible if the essence of Malāmīya is taken into account. The history of Melamism can only be written in relation to its essence. According to Khargushi, the most fundamental difference is that the method of the Malāmīya is based on scholarly, while that of the Sufis is based on the state. These doors/orders, which are distinguished firstly in terms of method (‘usul), are secondly distinguished in terms of their disposition or personal inclination (mashrab) and temperament (mizaj).

First of all, the Malāmīyas are 'Uways' according to their disposition. The direction of Uways, as it is understood today, does not mean that one does not adhere to any method or approach. The Uways is first a traveller of a Sufi order and only then does he embark on his own (spiritual) journey.

Secondly, the Sufism of the first period, according to the work *“Kashf al-Mahjūb”* by Ali ibn Uthman al-Hujwiri (d. 1072), one of the

[10] In Haririzade's *Tibyanu Wasa'il al-Haqa'iq*, one of the last works on the history of Malāmīya, Malāmīya was analyzed under three headings. Based on this work on Malāmīya, contemporary historians of Sufism have also analyzed Malāmīya in three periods. The fact that the work of the author, who divided Malāmīya into three periods and was himself called a Malāmīof the third period, was a direct source was the most important obstacle to understanding the history of Malāmīya. Accordingly, Malāmīya is defined geographically; Khorasan, Anatolia and the Balkans. Although the geographical context provides an explanation for the emergence and spread of Malāmīya, the problem is that it does not explain the essence of Malāmīya. Historically, Malāmīya is not the only door that emerged in the Khorasan region; "Qalandariyya” also appeared in the same period. This (Qalandarī) door, which is similar in style to Malāmīya, has often been confused with Malāmīya. In connection with this meaning, Qalandariyya was included as a theme in the works of Malāmīya.

most important sources on the history of Sufism, consists of doors named after three different people: Muhasibiyya, Junaydiyya and Tayfuriyya. In the history of Sufism, "Tayfuriyya" is the door that represents the Uwais tradition. Tayfuriyya is the door at which Bayazid al-Bistamī (his first name is Tayfur) (d. 875 or 878) became a master.

Bayazid al-Bistamī was born in the city of Bistam in the province of Khorasan in Iran. Al-Qushayri gives 848 and 875 as the date of Bayazid's death and prefers the latter date. Bayazid al-Bistamī, who lived in the first period of Sufism, wrote many anecdotes about many of his contemporary Sufis. Among them are the anecdotes about Shakik al-Balhi, Ḥatim al-Asam, Ahmad b. Hadravaykh, Zünnun, Abu Ṭurab en-Nahshabi, Yahya b. Muaz and Sahl b. Abdullah were the most important. Bayazid al-Bistamī was visited by many people during his lifetime. Among these visits, the number of those who joined him and adopted his views is quite high. Some of them came from his family. Ibrahim al-Harawi, Hasan b. Alawiyya, Abu Abdullah al-Maghribi and Abu Musa al-Dubayli were among the well-known disciples and caliphs of Bayazid al-Bistamī. His tomb is located in the middle of the historic old town of Bistam, far from ornament and splendor. It is said that Gazan Khan wanted to build a mausoleum over his tomb, but Bayazid, who entered his dream, advised him against it. The tomb, which Olcaytu later built, was visited by many sultans and statesmen throughout history (Uludag, 1992).

The Tayfuriyya lineage was continued with Abu al-Hassan al-Kharaqani (d. 1033), who also came from Bistam. Ibn al-ʿArabī describes al-Bistamī as the Qutb of the world of the hereafter (Barzakh), which represents the essence of the "Uways al-Qaranī's direction".

Thirdly, the Akbariyya is a lineage within the Tayfuriyya, and in this sense the history of the Malāmīya is divided into two eras: The lineage from and after Ibn al-ʿArabī.[11] The second period of Malāmīya

[11] In the history of Sufism, the problem in relation to the Tayfuriyya lies in the Naqshibandiyya. The Naqshibandiyya, which is a Sufi door, shares the lineage of the Tayfuriyya. The fact that the lineage of the Naqshibandiyya, which is actually a door (an

continued after Ibn al-ʿArabī with his spiritual son al-Qūnawīand his disciples.

Fourth: According to Ibn al-ʿArabī, Malāmīya has been given the color of *"unity of being"* (wahdat al-wujūd).

Fifthly, the members of the second period of Malāmīya have formal/external and spiritual lineages. Al-Qūnawī made a journey together with Evhaduddin Hamid b. Ebi'l-Fahr Kirmani according to the method of Suhrawardi and expressed his formal/external and spiritual lineage with the following words: *"I have suckled milk from two mothers, Ibn al-ʿArabī and Kirmani."*[12]

The door of Ibn al-ʿArabī did not have a specific continuity in history, as with the Sufi doors, but was subordinate at certain times within certain doors. Even though it is not an unbroken line in history, the continuity is still there in the meaning of "*garment*" (hırqa). Ibn al-ʿArabī explained this meaning in *Nasab al-Kitab al-Hırqa* and enumerated the lineage of the robe that came down to him.[13] The lineage of the robe is the most important document that explains the door of Akbariyya, but this meaning was described by Sufis only as Uways character. According to this explanation, there is a certain lineage based on character rather than continuity. While it is true that the Akbariyya has the character of Uways, it is also subject to lineage in terms of garb. "*Hence the reputation and importance of 'the garment of Akbariyya (Hırqa al-Akbariyya, which sometimes flows like a subterranean river and then suddenly comes to light and puts the stamp of Ibn al-ʿArabī on one of the branches of an existing tarīqa(order)."* (Chodkiewicz, 2022, 188).

*According to his w*orks, Ibn al-ʿArabī was inspired by the soul of Abd al-Qādir al-Jīlānī. And from the hands of Jamāl al-Dīn Yunus b. Yahyā al-Hāshīmī, who was a disciple of Abd al-Qādir al-Jīlānī and also

order) outside the ʿUwaysī tradition, joins with the lineage of the Tayfuriyya lineage and the Tayfuriyya even includes itself in the Naqshibandiyya itself is very difficult to explain.

[12] Sunullah Ghaybi's work *Biatname* can be given as an example of this meaning. In this work, Ghaybi mentions the Khalwatī lineage in formal terms and the Malāmīlineage in spiritual terms.

[13] For this book see: Karahisari, M. (2020), Üsküdar Sohbetleri: Ekberiyye'de Usul, Altiva Yayınları (Üsküdar Conversations: The Method in Akbariyya, Altiva Publishing House).

a sheikh, donned in Mecca (in the year of the Hijrah 599) the robe entrusted to him, which is one of the most important symbols of Sufism. This event is described as follows in the work "Al-Bāz al-Ashhab*’*"" written by Ibrahim-i Derubi Baghdadi:

*"*Abd al-Qādir al-Jīlānī*, a descendant of our Prophet Muhammad (Seyyed) and the greatest murshid of all, called Jamāl al-Dīn Yunus b. Yahyā, who was one of his favorite students, to him one day and said, 'After me will come as a successor my (spiritual) son from Andalusia named Muḥyī al-Dīn, who is a scholar of Allah and the beloved of the Prophet. Give him my robe,' he said."*

Indeed, many years later, in Mecca, Jamāl al-Dīn Yunus b. Yahyā fulfilled the will of his teacher to *Ibn al-ʿArabī,* who also became his disciple and gave him the precious garment entrusted to him. May Allah be pleased with him and his descendants. According to an authentic tradition, Ibn al-ʿArabī later left this garment to his disciple and spiritual son al-Qūnawī, who was buried in Konya.

According to Sheikh Ibn al-ʿArabī, he was given another six robes to wear. Three of these garments were given to him by Khidr (peace be upon him), and one of them was even given to him (according to the Diwān) at the place located between the Zamzam Fountain and the "Black Stone" (Hajar al-Aswad) in Mecca. He received the other three robes (in the spiritual world) from the hands of the Prophet Muhammad (peace be upon him) himself.

He received the first garment from the Taqī al-din b. Ab. b. al-Maymun al-Tawzerī in the city of Isbiliyah (in the hijri year 592) and the second from Ibn Qasim in Morocco (in the hijri year 594). He describes the wearing of the garment from the hand of Khidr in *Futūḥāt al-Makkiya* (1/208, 27-37) as follows:

"One of our sheikhs, Abu 'Abd Allah b. Jami' had also met with Khidr. He was a friend of Ali al-Mutawakkil and Abu Abdullah Qadib'ul Ban. When he was not in Mosul, he lived in an orchard in Muqla. Khidr gave him the robe there in the presence of Qadib'ul Ban. Sheikh Ibn-i Jami gave me this garment in his orchard, in the same place and in the same way that Khidr had given it to him (in the year

de Hidchra 601). I wore the garment at a very great distance (i.e. much earlier) from the hand of our friend Abd Al-Raḥmān *ibn-i Maimon ibn-i Abu'i Burzi. And this was given to him from the hand of Sadr al-Din Ibn Hamawayh, the sheikh of the sheikhs of the land of Egypt. His ancestors also wore this garment from the hand of Khidr). Since then, I believed in wearing the robe. When I saw that Khidr (practicing) appreciated it, I also decided to hand over the robe among the people and thus to others. Before that, I did not believe in the garment that was actually known (to me). For in our view, the robe consists only of conversation, good manners and good morals. And this is called the 'garment of piety (taqwā)'."*

As we learn from his own statements, he again informs us that after wearing the robe, he obtained many blessings and that it gave him a high position and standing, as follows:

"Allah has bestowed upon me such blessings that I can, if I wished, list all the saints (walī) and qutbs with all their names and descendants who will appear until the Day of Resurrection. But I fear that some may deny (the knowledge given to me) and (thereby) lose their spiritual attainments. The origin of all knowledge comes from divine science. For everything other than Allah is from Allah."

From the above statements of the greatest Shaykh Muhyiddin-i Arabi, we understand that wearing a garment, in other words, wrapping oneself in a garment, does not mean formally putting it on as a dress. But in a spiritual sense, it means wearing it as a "*garment of piety*" in order to be God-fearing (taqwā) and endowed with good morals. Just as Ibn al-ʿArabī wore several robes, we learn from the couplets in his "*Diwān*" that he gave robes to twenty-five women and two men among his students who found a special place in his heart. Among those who received a robe from the Sheikh were the daughters *Umm al-Dalāl* and *Umm al-Reslān* of *Ahmed b. Mesud el-Mukri el-Mawsili.* These two names are mentioned among those who listened to the passages of the work *Futūḥāt* which were read to the Sheikh in Damascus in the years 636 and 637. Their father listened to the recitation from the book "*The Soul of Jerusalem*" (*Rūh alal-Qudūs) in*

Mosul in 601. The sheikh learned hadīths and news from him, which he mentions in "Muhadarat al-Abrar ".

It is also clear from these couplets that the greatest sheikh ever cultivated deep compassion for the female students mentioned in the couplets. For example, he says about one of his students, whose name was *Fatima*: *"I had a wish, I wanted to have a daughter. And my Rabb (Allah) granted me this wish."* About another lady, he says: "*She came with all virtues and rose above her peers, her morals developed excellently, she was blessed. She was honoured with all moral names. Souls came to her prayer niche. She is Azra's sister Betul.*"

In an ode he wrote for one of his students named *Bintu Zekiyyuddin*, he reveals the intricacies of wearing a robe. In some couplets in his "Diwan", he mentions that he rewarded the woman Bintu Zekiyyuddin with the ṭarīqa (order) and, at the same time, authorized her to transfer his robe for those who deserve it. In other couplets that appear in the course of the diwan, the Sheikh mentions other women whom he has clothed with his robe as a symbol of spiritual education and gives their names as follows: Fatima, Safiya, Bedr, Sittu'l Ish, Sittu'l Abidin, Ummu Mohammed, Zümürrüd, Zaynab, Jamila, Ulaya, Hind and *Umayma*.

When the Sheikh gave *Umayma* the robe of the order to put on, he said to her: *"In this robe, I have worshipped Allah for a while; in it, I have submitted to Allah; in it, I have spread the sparks of the sciences. In it I have learned the (religious) commandments and the obligations. Wear it, it is part of our profession. Keep therein the covenants of Allah. Show the face of time with this garment. Because, if you want to know exactly, it will be envied by others. Try to approach Allah with it, for everyone who possesses it has a goal."* The Sheikh continued: "*When I saw that Umayma was worthy, I gave her precedence and made her wear the robe as a sign of honour."*

The widespread belief today in the existence of the Akbariyya as a door (order) has its roots in both the historical and the Uweysī

character.[14] Historically, the issue was obscured by the events following the death of Ibn al-ʿArabī. Ibn al-ʿArabī spent the last seventeen years of his life in Damascus. During this period, literary activity was quite intense, and the names of at least one hundred and fifty people who attended these meetings (of Ibn al-ʿArabī) are generally known from the records of the " Samāʿ". Among his direct disciples of the Sheikh were mainly Syrians, but people from different parts of the Islamic world, such as Andalusia, Egypt, Turkey and Iraq, also took part in these meetings. According to the biography of Ibn al-Shaʿʿār of Mosul (recorded three years before Ibn al-ʿArabī's death: 1237), whom Ibn al-ʿArabī met during his lifetime, "*Ibn al-ʿArabī had a large number of disciples.*" (Hirtenstein, 1999, 218).

It is assumed that after Ibn al-ʿArabī's death, his disciples dispersed. After Ibn Sawdakīn*'s* death in Aleppo in 1248, the focus of Ibn al-ʿArabī's followers shifted to Anatolia, and the followers gathered around Sadr al-Din Qūnawī *i*. After the death of *Qūnawī,* his disciples dispersed to countries outside Anatolia. Among these disciples, *al-Jandī* (d. 1292) went to Tabriz and continued his service there. ʿAbd al-Razzāq al-Kāshānī (d. 1335), one of Al-Jandī's students, was influential both in Iran and Anatolia. Dāwūd al-Qayṣarī (1260-1350), the first chief teacher of the Ottoman era, was a student of Kāshānī. Another line came through Hamid al-Din Aksarayi *(Somuncu Baba)* (1331-1412)[15] and was particularly influenced by Molla Fenārī (1350-

[14] The way of life or direction of Uwaysī *(*ʿUwaysiyya*)* refers to a behavioral tradition, and there is not just one type of it, but different step-like levels. Akbariyya is referred to as a character within the Uwaysī *way of* life. "*Although on the one hand the disciple belongs to a living sheikh and through him to a true lineage, but on the other hand in reality he is subject to a deceased scholar/guide, he can attain spiritual realization. There are such cases in Sufism where a very famous group of sages emerged. The group that has attained the truth in this way is called 'Uwaysiyya'. Among the famous personalities attributed to the Uwaysiyya group are Bayazid al-Bistamī, who became a disciple of Ja'far al-Sadiq after his death, and Abu al-Hassan al-Kharaqani, who became a disciple of al-Bistamī after his death*." (Chodkiewicz, 2022, 188).

[15] Sheikh Hamid al-Din Aksarayi, also known in Turkey as "*Somuncu Baba"*, was a Sufi and Islamic scholar who lived in what is now Turkey during the founding period of the Ottoman Empire. He was also the teacher of *Hacı Bayram* Walī*,* the founder of the Bayramiyya order.

1430)[16], then by Hacı Bayram Walī (1352-1430)[17], *Omer Sikkīnī* (Umar Suhrawardi)[18], *Akşemsettin* (1389-1459)[19], Eşrefoğlu Rumī[20], Abd Al-Rahīm (Mısrī) Karahisarī[21], Mehmet and Ahmet Yazıcıoğlu[22] and by the Khalwatiyya branches up to the present day (see the appendix in this book).

The Bayramiyya and Khalwatiyya are the most important thematic problem areas for understanding the Tayfuriyya *lineage*. The Khalwatiyya and *Bayramiyya* originally share the same lineage, both formally-externally and spiritually. More specifically, the Khalwatiyya and Bayramiyya *lineage* counted as the spiritual lineage. It is divided into two parts dating back to Ibrahim Zāhid al-Jīlānī (d. 1301). The first branch that appeared on the historical stage is "Khalvatiyya" with Omer Khalwatī (d. 1398), the second branch is "Bayramism" (Bayramiyya) with Hamid al-Din Aksarayi (also known

[16] His real name was Shams al-Dīn Mohammad bin Hamza. Molla Fenārī was one of the leading members of the scholars interested in Sufism in the Ottoman Empire. His great interest in Sufi culture can be clearly seen in some of his works. He was influenced by Ibn al-ʿArabī in the expression of his Sufi thoughts and thus represented the views of the Akbariyya school in Anatolia. Molla Fenārī taught both *Miftāḥ al-Ghayb* " and Ibn al-ʿArabī 's *Fusūs al-Hikam* ". He was not only a religious scholar but also the first Sheikh al-Islam (supreme jurist/judge) of the Ottoman Empire.

[17] Haji Bayram-ı Walī, the founder of the Bayramiyye order, is a Turkish mystic who was born and raised in Anatolia and died in Ankara. After the death of Haji Bayram, some of his dervishes turned to Sheikh Omer Sikkīnī, who represented divine love and Malāmīya; those who aspired to the fear of God and asceticism followed Sheikh Akshemseddin. Both sheikhs, who were disciples of Haji Bayram-ı Veli, are buried in Göynük (Bolu).

[18] Omer Sikkīnī is a student of Haji Bayram-ı Walī and founder of the Bayramiyye Malāmīyaorder. Died in 1475 in Göynük/Bolu.

[19] Akshemseddin, originally known as Mehmed Shams al-Dīnn, was a disciple of Haji Bayram Walī. He was a versatile Turkish scholar, physician and the founder of the Turkish Sufi order Shemsiyye-i Bayramiyya. He is best known as the teacher of the Ottoman Sultan Fatih Sultan Mehmed.

[20] Eşrefoğlu Rumi (d. 1470) (a disciple and son-in-law of Sheikh Akşemseddin) is a mystic poet, writer and thinker. He was the founder of the Ashrafiyya branch of the Qadiriyya order. He died in 1470 in Iznik (Nicea).

[21] Abd Al-Raḥim (Mısrī) Karahisarī (d. 1483) was a disciple of Sheikh Akşemseddin and later became his khalif. He probably died between 1483 and 1493 in Karahisar, today's city of Afyon in Turkiye.

[22] *Yazıcıoglu Mehmet Efendi*, (died: 1451 in Gelibolu) was an Ottoman Sufi poet, best known for his work Mohammadiyya. When Haji Bayram-ı Veli visited Edirne to pay a visit to Sultan Murad II and stopped in Gelibolu on his way back to Ankara, Mehmed Efendi became his disciple together with his brother *Yazıcıoglu Aḥmad Bijan* (died after 1466 in Gelibolu), the author of *Envar al-ashikin*. Over time, both brothers became the most influential personalities in the field of Sufism.

as Somuncu Baba) and Hacı Bayram Wali through *Sadr al- Dīn Erdebili*. Both branches have the color of melamism and " wahdat al-wujūd ".

Hamid al-Din Aksarayi is the key to understanding this subject. Lamii Çelebi (Nefahat Tercümesi, 683) and Huseyin Enisī (Menakıb-ı Akşemseddin, 96) say that *"although Hamid al-din received the* tarīqa *(order) from Hace Alaaddin, he was still an Uwaysi and was inspired by the soul of Bayazid al-Bistamī (804-848)." Enisi* also traces the lineage of the Bayramiyya to Bayazid al-Bistamī via Hacı Bayram Wali, Hamid al-dīn Aksarayi Eşrefoğlu *Rumi*, İbrahim al-Basri (902-980) and Abu al-Hassan al-Kharaqani (963-1033). The lineage merges with the Tayfuriyya lineage at Abu al-Hassan al-Kharaqani.[23] This lineage is explained in the work "*Sergüzesht*" (Adventures) written in 1743 by La'li-zade Abdulbaki (1679-1746), a Sufi belonging to the Bayramiyya-Malāmīya order[24] (Bayramoglu & Azarat, 1992, 289).

The khalifs of Somuncu Baba were Haji Bayram Walī, Molla Fenārī, Akshemseddin and Omer Sikkīnī (Şimşek, 2020, 21). The fact that Molla Fenārī was the commentator of Sad al-Din Qūnawī's *Miftāḥ al-*

[23] Müstakimzade's "Risaleal-Malāmīya al-Bayramiyye" is an authoritative source for the history of Malāmīyain Anatolia. The main sources of the Bayramiyya-Malāmīya writings are as follows: Sarı Abdullah Efendi's "*Cevheret all-Bidaye*" and "*Durrat al-Nihaye*", La'lizade's "*Sergüzesht*" and Mahmud Cemaleddin al-Hulvi's "*Lemazat-ı Hulviyye*".

[24] Somuncu Baba's spiritual lineage as it appears in the work of "*La'lizade"* is as follows: Bayazid al-Bistami, Ibrahim Hindi, Abu'l-Hasan Jurjani, Ahmad Khorasani, Suleiman Isfahani, Suleiman Najjari, Ishak Kharezmi, Saduddin Baghdadi, Mahmud Kerhi, Osman Rumi, Hasan Esterebadi, Suleiman Iskenderani, Ibrahim Basri, Shadi Rumi, Hamiduddin Aksarayi (Lalizade, 2001, 29).

Somuncu Baba's formal lineage is as follows: Prophet Muhammad (peace be upon him), his son-in-law Imam-ı Ali, Hasan al-Basrī, Habib al-Ajami, Dāwūd al-Tai, Seriyy as--Sakati, Junayd al-Baghdadi, Sheikh Mimshad Dineveri, Sheikh Ahmad Aswad Dineveri, Sheikh Muhammad Bekri, Sheikh Wajihuddin Omar Bekri, Sheikh Abu al-Najib Suhrawardi, Sheikh Qutbuddin Abu Bakr Ebheri, Sheikh Abu'l-Ganaim Rükniddin Mahmud Sujasi, Sheikh Shihabüddin Tabrizi, Sheikh Seyyid Jamaluddin Tabrizi, Sheikh Tajuddin Ibrahim Zahid Geylani, Sheikh Safiyuddin Ishak Erdebili, Hamimüddin Aksarayi (Somuncu Baba). (Source: Seyyid Muhammed Hoca Efendi, Tasavvuf Tarikatlar ve Silsileleri, Ustaoğlu Kitabevi, 2005; cited in Şimşek, 2020, 19).

The lineage of Bayrami and Khalwati, Malāmīis as follows: Omer Sikkīnī, Bünyamin Ayaşi, Pir Ali Aksarayi, İsmail Maschuki, Sarban Ahmed, Hüsameddin Ankaravi, Tabtab Ali, Hamza Bali, Hasan Kabaduz, İdris-i Muhtefi, Hacı Kabayi Efendi, Beschir Ağa, Seyyid Mehmet Haschim, Pashmakçızade Ali Efendi, Grand Vizier Shehid Ali Pasha, Seyyid Ali Aga, Dilaverzade Ömer Vahid, Zaim Ali Aga, Sheikh Abbas Efendi, Hafiz Ali Efendi, İbrahim Baba-yi Veli, Seyyid Bekir Reschad Efendi, Abdulkadir Belhi.

Ghayb and that all the mentioned khalifs wore the colour "wahdat al-wujūd" makes the issue/problem more understandable in this context. After Somuncu Baba, the Tayfuriyya lineage continued as a single lineage with two separate orders. In this sense, the Khalwatiyya had a formal and spiritual lineage. Within the "Bayramiyya Order", however, only the Tayfuriyya lineage was continued.

Although the lineage of "Khalwatiyya" and "Bayramiyya" are based on the same root, in Sufi historical research, first "Khalwatiyya" and then "Bayramiyya" were evaluated separately as Malāmīand Sufi branches. This type of evaluation has also led to the emergence of various problems.[25] In addition, Jalvatiyya, a branch of "Bayramiyya", has also been given a place in historiography as a separate school.

Although the Jalvatiyya, founded by Mehmed Muhyiddin Uftade (1490-1580), is a branch of the "Bayramiyya", it focuses mainly on the method following the "Khalwatiyya". Uftade became a disciple of Hızır Dede (from Milhaliç-Karacabey), who was one of the sheikhs of the "Bayramiyya Order". After his death, Uftade was inspired by the soul of Ibn al-ʿArabī through the path of 'Uways' (Şimşek, 2018). *Atpazari Osman Efendi* (1632-1691), the commentator of Ibn al-ʿArabī's work *Fusūs al-Hikam,* and his student Ismail Hakkı Bursevī (1653-1715) belong to this branch, whose most important representative and khalifa was Aziz Mahmud Hüdai (1541-1628).

[25] It has become so common that a Malāmīya branch or lineage exists in both Bayramiyya and Khalwatiyya. Just as the "Hamzawī" door, which is represented by Hamza Bali in the story of "Khalwatiyya", is described as Malāmīya. In the Bayramiyya, it was described by Akschemseddin and Omer Sikkīnīi as two separate branches, but one of the branches belonged to the Malāmīyabranch. With this approach, the explanation based on the (negative) attitude of the time towards the Malāmīyais far from explaining the nature of the problem. The Shamsiyya branch, which refers to Akshemseddin and his disciples, is supposedly "Sunnī". Since Sunnism, or more precisely the school of law (mazhab), has no distinguishing-demarcating meaning, there is no way to divide the history of Sufism into Sunnīand Shiite sects (orders). However, certain meanings can be explained in the context of the published works. The work "Wahdatnāma" by Abd Al-Rahim Karahisarī (Mısrī), the first Khalif of Akshemseddin, is one of the most important works of its kind in Akbariyya literature. In addition, the work "*Etvar-ı Seb'a*", which also belongs to the Khalwatiyya tradition, was also written without exception according to the Akbariyya method (Yildiz, 2019).

1.7. Method in the Akbariyya School

One of the most important sources that have reached us about the method in the Akbariyya is the work *Jami al-ʿUsul* (The Method in the Scholars and Orders), which was written by Ahmed Ziyauddin Gümüşhanevi (1813-1893). *The* following information is given under the title *"The Methods and Moral Regulations of the Greatest Master (Shaykh al-Akbar) Muhyiddin Ibn al-ʿArabī":*

"*Shaykh al-Akbar* Muḥyī al-Dīn Muḥammad ibn ʿAlī ibn al-ʿArabī *is the owner of an independent order. This is a truth that is unanimously accepted by all orders. Although his order has not found fame, many elders of the order have accepted him as independent and have passed him on to their students as an alternative to Allah."*

"His order is based on four principles:

1.) Don't talk (much) or keep quiet.

2.) Solitude (Uzlah).

3.) Hunger (and fasting, thus mortification of desires).

4.) Sleep less.

This order has three conditions to be practised:

1.) Whoever works for the Hereafter, Allah will also give him his earthly goods.

2.) Whoever beautifies his inner world, Allah will also beautify his outer world.

3.) Whoever makes an effort to put the relationship between himself and Allah in order, Allah will put the relationship between him and people in order.

This order has three important characteristics:

1.) Exercise patience in the face of misfortune and disaster.

2.) Show gratitude for blessings.

3.) Showing acceptance for the fateful cases.

There are two types of spiritual purification in this order: The first is inner purification, and the second is outer purification.

One of the most important conditions in this order is the strict avoidance of circumstances and words that could bring you into disrepute.

The daily teaching content is as follows:

- *Say "Astaghfirullah" (I ask Allah for forgiveness and pardon) 100 times.*
- *Say "La-ilahe illa Allah" (There is no other god but Allah) 100 times.*
- *Pronounce "Allah" 100 times.*
- *Say "Salawat" 100 times, e.g.*

"Allahümme salli ve sellim ve barik ala seyyidina Muhammedin -Nebiyyil-ümmiyyi İmamil- Huda ve ala alihi ve sahbihi ve sellem, biadedi külli zerretin, elfe elfi kerretin"

There is a procedure for becoming a member of the Order. The principles of incorporation must, therefore, be followed. Abd al-Baqi Miftah, one of the most important living Akbari (followers of the Order of Ibn al-ʿArabī), sets out these maxims in his book "*The Reading of the Greatest Master ibn al-ʿArabī".*

Accordingly, there are five keys for integration into the Order:

1.) The first key is talent. Akbariyya is primarily about the talent of the student.

2.) The second key is the will to sincerity (Ikhlas). While studying the books of Ibn al-ʿArabī, one should rely only on Allah and appoint Him as one's advocate so that one gets the inspiration of the true direction.

3.) The third point is firm belief. The words of "Sheikh al Akbar ", which emerged from the level of the Qur'an Al-Hakīm, correspond to the line of pure Islamic faith, the companions of the Prophet and the Muslims who follow the "Sunnah" of the Prophet.

4.) The fourth key is the belief that the sheikh's words do not contain contradictions. This belief comes from knowing the

authority/level/position in which he speaks. The levels change according to a divine name that influences them. Consequently, his words cannot be properly understood if one does not know at which level the sheikh is speaking and which divine name is under his influence.

5.) The fifth key: In order to understand the sheikh, it is first of all necessary to maintain decency towards him, to be free from biased positions and thoughts, and to maintain good faith so that one can make contact with the sheikh's soul.

CHAPTER 2

READ AT MUHYIDDIN IBN AL-ʿARABĪ

2.1. Reading is an attachment

The book guides the traveller. *"Reading the works of a murshid that pertain to guidance, adhering to what is written in the book, and accepting the ideas as a law of life is the attachment to the narrations. Examining the murshid's book on guidance to make it comprehensible is also the attachment to intellectual discernment."* (Gümüşhanevi, 1981).

Mawāqiʿ al-Nujūm is one of the works mentioned by Ibn al-ʿArabī in his *Futūḥāt al-Makkiya* as a work to be consulted in important matters. Another feature of this work is again stated by Ibn al-ʿArabī as follows: *"It is superior to the murshid; perhaps the murshid is dependent on it. This book is in a supreme stage where only a murshid can be."* This means that the works of Sheikh Ibn al-ʿArabī can be taught by a competent authorised murshid, but this mentioned work is excluded. In other words, it is a source of enlightenment for the followers of Ibn al-ʿArabī.

"We have fully explained these topics and the associated lights, gifts, realms, secrets and phenomena in our booklet 'Mawāqiʿ al-Nujūm '. As far as we know, no one has written such a booklet before us. I wrote it in eleven days in the city of al-Mariyya (Almeria) in the month of Ramadan of the Hijrah year 595 (1199CE). The book does not need a teacher, and even the teacher needs this book. For among the two teachers, one is superior and the other is even more superior. The Book, on the other hand, is in the highest place a teacher can be. According to Sharia (Islamic law), there is no station beyond this station with which we worship Allah. Whoever is in possession of this book, trust that his success will be assured by Allah. For this book is of great benefit. The only reason why I mention the value of the book is this: Twice in my dreams, I saw Haqq (Allah, as the Knower of Truth) say to me: "Advise my servants!" This book is one of the best pieces of advice I can give you" (Ibn al-ʿArabī, 2015, vol. III, 63).

Ibn al-ʿArabī makes the following remarks at the beginning of the work:

"I have written my booklet 'Mawāqiʿ al-Nujūm ' for those who seek the truth, for those who have great perceptive ability, for those who have reached the pinnacle of science, and for those who drink from the same purity, or for those who drink their drink mixed with 'Kafūr (camphor)'[26] and ' Tasnīm'[27]. The stars mentioned in this treatise are for astute researchers. The custom, on the other hand, is meant for the judges/wisdom holders who are aware of the secrets of science and morality and behave according to science and morality, and for those who have grown up with divine (Rabbānī) education." "This book causes people to perform deeds that are the reason for their existence and leads them to the ultimate moral positions they can attain."

The majority of passages in the Akbariyya corpus have this meaning. In his book *Tawḥīd al-ʿĀrifīn*, the Sufi sheikh and jurist ʿAbd al-Ghanī al-Nābulusī (1641-1731) quotes the treatise *Marātib al-Wujūd* " by ʻAbd al-Karīm al-Jīlī (1365-1424), a later follower of Ibn al-ʿArabī, as follows: *"I heard my* sheikh *Ismail al-Jabarti say to a student: 'You should read the works of Ibn al-ʿArabī.' His student then asked him: 'Do you think I can be patient until Allah opens His light of knowledge (faydh) for me from this work'? 'The matter of the patience you desire is addressed for you in the works of the Most Great Sheikh*,*' was* my *sheikh's reply*."

Al-Nābulusī comments on this meaning as follows: *"This statement of the Sheikh to his students and followers is meant to bring them closer to the vast distances and make the difficult path easier for them. For with a single subject related to our science, a person can express what cannot be expressed in fifty years of effort."* For the student is able to reach the goal of his spiritual journey and deeds. And the knowledges (ʿulūm) produced by the most perfect people of Allah

[26] Ibn al-ʿArabī uses the term 'kafūr' here, referring to the Qur'an as a source of water from the heavenly river Kawsar. The Qur'an informs us as follows: *" Verily, the Abrâr (the pious believers of Islamic Monotheism), shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) Kâfûr"* (The Qur'an, 76:5).

[27] 'Tasnīm is also one of the water sources of the river 'Kawsar', which is prepared in heaven for good people. In the Qur'an, 'tasnīm' is mentioned as follows: "*The last thereof (that wine) will be the smell of Musk, and for this let (all) those strive who want to strive. It (that wine) will be mixed with Tasnîm: A spring whereof drink those nearest to Allâh.* (The Qur'an, 83:26-28).

are the results of their spiritual journey and their pure deeds. How great is the difference between the result of an evil deed and the result of a sincere deed! Indeed, their science comes from the results of their good deeds. For they are dependent on the divine light of knowledge bestowed upon them according to their abilities. So what a great difference there is between the abilities of the most perfect people of Allah and the abilities of the disciples and followers.

*"So if the disciple understands and learns what the most accomplished scholars mean by any subject written in the book, then he is on a par with the author of the book with regard to that subject. Thus he achieves what the author has achieved with that thing, and it becomes his property alongside that of the author. The same applies to all things written in books. If the one who learns these things from the book understands and distinguishes them, it is as if he has received this information from the same source as the author. If the student is perceptive and has a strong faith, he can receive all the knowledge from our works and achieve all the goals with it. In our time, I have seen many people from different nations, such as Arabs, Iranians, Indians and Turks, who have reached the levels and goals that the most perfect scholars have reached before by studying the books of truth. After that, the one who continues his scholarly journey and documents the results of his jurisprudence becomes a perfect scholar, but the one who stops with his scholarship becomes a knower (*ʿārif*)."*

The following statement by Al-Jīlī is impressive: "*The one who continues his scientific journey and adds to the results of his jurisprudence becomes a perfect scholar, but the one who is satisfied with his science becomes a knower (ʿārif).*" It can be understood from this statement that someone who reads the books of truth but opposes Islamic law (Sharia) and does not abide by its provisions cannot be counted among the most perfect scholars. In particular, a person who believes that Islamic law and its rules are not necessary for him because he is a knowledgeable person/knower (ʿārif) but that the same rules are necessary for the ignorant cannot be a perfect scholar. However, a person who adorns himself with the moral values of the Sharia both externally and internally, and whose faith is in accordance with the Sunna (conduct) of the Prophet, can become a knower (ʿārif)

without following the path of the members of asceticism and piety and without having had any spiritual pleasure, spiritual discovery and observation.

Ibn Sawdakīn (1153-1240), who was a close disciple of Ibn al-ʿArabī and author and commentator of his works, commented on his books *Kitāb al-Isrāʾ* and *Mashāhid al-Asrār*" under the name *Kitāb al-Najāt*". Ibn Sawdakīn began the commentary after he had decided on this topic when a person close to him told him that he had seen in his dream how he was busy writing a work called *Kitāb al-Najāt*. Ibn Sawdakīn also mentioned the difficulty of commenting on these works and emphasized that the conditions described in these works should also be accessible to the commentator (Özkan, 2021, 124). This meaning, which has already been mentioned, is again the state of being inspired by the author of the book.

In the same vein, the Sufi author Sitti Ajem, one of the commentators of *Mashāhid al-Asrār*", mentions the importance of the relationship between science and inheritance in the introduction to her book (probably written in the years 1272-1290). *"Sitti Ajem tells of her dream in which she saw Ibn al-ʿArabī together with a group of prophets. In the dream, she asks Ibn al-ʿArabī who he is and asks him for help on the path of divine approach (walāya), and Ibn al-ʿArabī responds to her request. He then informs Sitti Ajem that he has prepared a special will for her as an entrusted gift, which she is to deliver after she returns from this station. This will is a commentary on a book."* Sitti Ajem became a follower of Ibn al-ʿArabī (in the sense of the direction of Uways) in her spiritual journey, and although she was an "Ummī" (i.e. could not write and read), with Allah's support she received the scholarly knowledge that enabled her to write a commentary book in one night only (Özkan, 2021, 125).

A situation specific to the Uwaysi path is that the traveller establishes contact with Ibn al-ʿArabī. This significance is emphasized in the works of important representatives such as Nūr ad-Dīn 'Abd ar-Rahmān Jāmī (1414-1492) and some of al-Qūnawī's students. In the Akbariyya tradition, supplication from the soul of the sheikh is an important method. One of the best examples of this method is

ʿAbdullah Salāhaddīn al-'Ushshāqī (1705-1783). ‘Ushshāqī (pseudonym Salahi) is one of the most important representatives of Ottoman Akbariyya.[28] The main source for ‘Ushshāqī's ideas, who wrote many works, are the books of Ibn al-ʿArabī, in particular *Fusūs al-Hikam* " and *Futūḥāt al-Makkiya*. ‘Ushshāqī emphasizes that he solved the difficulties he encountered in matters of knowledge (maʿrifa) primarily by turning to Ibn al-ʿArabī's soul.

With the following opening couplet

"Salahi does not ask anyone about his difficulties in the outside world (Zāhir), but he asks his questions about the secrets to the Master of the Hidden (Bātin)."

‘Ushshāqī points out that understanding Ibn al-ʿArabī's world cannot be realized by reading his written texts alone, but above all by consulting his hidden presence (Bātin).

The main difference between ‘Ushshāqī and those who study Ibn al-ʿArabī solely on the basis of his works is the phenomenon of oral tradition, which has been passed down throughout history by those who were competent in the spiritual field. ‘Ushshāqī says that when he read Ibn al-ʿArabī's *Mawāqiʿ al-Nujūm*, which was full of signs and riddles, he came to the conclusion that it was not possible to understand this work with reason and comparison. Therefore, ‘Ushshāqī asked for help from the soul of the Sheikh, whereupon he received a drop of his light, and after being enlightened by his light and familiarized with its secrets, he was able to write a commentary on the work. The same applies to the works he wrote, such as *Miftāḥ al-Wujūd al-Ashhar fī Tawjīh Kalām al-Shaykh al-Akbar"* and its supplement *Zayl al-Kitāb bi-Aḥsan al-Khiṭāb*, which contain Ibn al-ʿArabī's thought.

A similar meaning also applies to the commentators of *Fusūs al-Hikam*. Al-Jandī, the disciple of al-Qūnawī; al-Kāshānī, the disciple

[28] ʿAbdullah Salāhaddīn al-'Ushshāqī was born (1705) in Kesriye (Kastorya), which today lies within the borders of Greece (Sadullah Anwari, vr. 176b). His real name is ʿAbdullah Salāhaddīn, his pseudonym is Salâhî’; he is also known as Salâhî’ 'Ushshāqī. His grave is located in İstanbul in the Tahir Aga religious house.

of Al-Jandī, and Dāwūd al-Qayṣarī, the disciple of al-Kāshānī, made similar statements in the introductions to their works.

"Almighty Allah (Haqq) has familiarized me with the meanings whose lights shine; He has inspired me with their sublime contents and secrets and has shown me in my secret the one who reveals the knowledge of this book. However, there was no question of me thinking about this book beforehand, analyzing it and picturing its meanings in my mind" (al-Qaysarī, 2018, 20).

As a result, we can say that even the commentaries on the works of the Akbariyya members were written with the inspiration of Ibn al-ʿArabī's soul, and their reading, therefore, has the same meaning.

2.2. The writings of Ibn al-ʿArabī

The way in which the works are written also determines the way in which they are read. Ibn al-ʿArabī says the following about his writings: "*Allah, the Almighty, dictates to the hearts by inspiration everything that has been written in the universe of existence. For the universe is a written divine book. In none of the books I have written have I pursued the purpose of authorship and copyright, everything I have written is inspiration."* The works written through inspiration are different from the style we are used to in the bookish sense. Since these works are the interpretation of the meaning that flows into the heart, certain meanings are not fully contained under some particular headings. There is a heading, and under that heading there is an introduction to the subject, but the information about the subject is basically hidden piece by piece under other headings. Ibn al-ʿArabī explains this meaning as follows:

"Our works are hearts that are bound to the door of the divine plane. The heart waits for the door to open and it waits in a dependent relationship that is abstracted from all kinds of (acquired) knowledge. Since the man in this presence (in this plane) temporarily loses consciousness, he cannot hear the questions put to him about a matter. However, if something lights up for him behind the veil, he tries to establish a connection with this spark as quickly as possible and he perceives it to the extent that his state of mind is designed for this.

Therefore, sometimes one thing is connected with another thing that is not the same, which is not necessary in terms of custom, thought, theoretical reasoning and the relationship recognized by intellectual knowledge and scholars. However, the reason for this is a hidden (secret) relationship that is known only to the people of spiritual discovery (kashf). What is even stranger is that certain things are conveyed to the heart which are ordered to be conveyed to others. As a sign of divine wisdom, the creatures are ignorant of what is happening and the heart also does not know what has been conveyed to it. For this reason, a person who writes on the basis of what has been transmitted to him cannot fully master the knowledge of the subject he is addressing. Thus, although the person writes what has been conveyed to him, he adds another subject to this thing that corresponds to the knowledge of the ordinary listener. In our opinion, what he adds is definitely related to that subject" (Ibn al-ʿArabī, 2015, vol. I, 159).

All the works of Ibn al-ʿArabī are interpretations (ta'wīl) of the Qur'an. An interpretation (ta'wīl)) is a very different method from a commentary (tafsīr). In this sense, the reader's connection with the Qur'an must be strong. Ibn al-ʿArabī interprets many meanings in the Holy Quran that were previously explained by Islamic scholars of "tafsīr" with a completely different evaluation.

In *Futūḥāt al-Makkiya* there are headings such as "*Issues-Problems*", which generally refer to certain meanings accepted in theology (Kalām) and classical Sufism. The theological issues are not essential for Sufi travellers, but the other is necessary. Ibn al-ʿArabī introduced unique and substantively new terms compared to the prevailing Sufi terms of his time. However, in order to understand their meanings, it is necessary to know the classical Sufi terms as well.

Ibn al-ʿArabī developed his own conceptual world alongside the Sufi language, and in order to understand this conceptual world, it is necessary to know the language of classical philosophy. This meaning is the result of Ibn al-ʿArabī's interpretation of his knowledge (maʿrifa) through the sciences existing at that time. However, his work is not a work of philosophy.

Ibn al-ʿArabī's works contain philosophical terminology, but there are no names of philosophers other than Euclid and Galen. Regarding Euclid, he says the following about his main work, "Elements": *"We did not learn the subject by reading the scientific books in front of experts. A friend of mine who was interested in medicine came with a book in his hand. He asked us to explain the elements to him (from our point of view) because we didn't learn them by reading and researching but through mental discovery. So he read the book to us, and that is how I came to know the difference of opinion mentioned"* (Ibn al-ʿArabī, 2015, vol. I, 150). Galen is the philosopher whose name Ibn al-ʿArabī mentions in connection with medicine. Galen, better known as a physician, coined the ancient medical terminology that was widely used by Muslim scholars.

Lastly, and in the most difficult sense, it relates to the theory put forth by Ibn Arabi. [29] Ibn al-ʿArabī has an all-encompassing theory

[29] First of all, Ibn al-ʿArabī's thought is a theory that leaves nothing out with regard to his time and connects everything in itself with everything. Suad Al-Hakim, author of the work "Ibn al-ʿArabī's Lexicon", expresses this situation as follows: "Ibn al-ʿArabī carries most of the terms with psychological, epistemological and social meanings to an ontological level that is far from good and beautiful value judgments to express a cosmic-existential essence." Secondly, it uses some terms in both definite and indefinite ways. In definite usage, it is defined, while in indefinite usage, it denotes a degree or quality. Thirdly, he removes dichotomous, i.e. two-part concepts from this separation. In addition to the conceptual situation, there is also a theoretical side. In Ibn al-ʿArabī's thinking, the concepts with their outward (zāhir), inward (bātin), horizontal and vertical dimensions are given different contexts. In order to be able to deal with his thinking, it is necessary to understand his cosmology well. According to Seyyed Hossein Nasr, we are dealing with a complete metaphysical and cosmological doctrine in the Akbariyya corpus. "*The resemblance between metaphysical and gnostic doctrines of this order and philosophy are more apparent than real. Muḥyī al-Dīn, unlike a philosopher, does not try to encompass all of "reality" in a system and to give a systematic exposition of its various domains. He writes under immediate and direct inspiration so that his writings do not possess the coherence one expects of ordinary works of purely human inspiration. What he shares with the philosophers is the use of human language and the treatment of ultimate questions, but his purpose is different as is the manner in which he makes use of language. His aim is not to give an explanation that is mentally satisfying and rationally acceptable, but a real theoria, or vision of reality, the attainment of which depends upon the practice of the appropriate methods of realization. With Ibn 'Arabi, as with other masters of traditional wisdom, doctrine and method are the two legs which must be coordinated in order to be able to climb the spiritual mountain." (Nasr, 1997, 102-103)* The sheikh uses a symbolic language. The principle behind the use of symbols is what he calls interpretation (ta'wīl), through which

that excludes nothing in terms of meaning: extensive works have been written about his theory "wahdat al-wujūd".

The Sheikh presents the connection between the book and the scholar as the basis of the subject and explains the method from this point of view:

"The Messenger of Allah (peace be upon him) said: 'Turn to people according to the capacity of their intellect.' So if someone receives a book on science that he does not know, whose path he does not follow, whose content he does not clearly understand, and which he has not analyzed several times, he should immediately take it to a competent person and not immediately believe it or reject it, and he should definitely not delve into that science right away. There are so many holders of Islamic jurisprudence (Fiqh) who are not 'faqīh' (persons of deep understanding). '...they denied something (Qur'an) whose knowledge they could not comprehend and which had not even come to their knowledge. Their predecessors had also denied (the sent books) in this way. So see what the end of the unjust was! (The Qur'an, 10:39). ' Why do you then dispute concerning that of which you have no knowledge? (The Qur'an, 3:66). In these Qur'anic verses, some people have been criticized for talking about things they did not know about and whose scientific methods they did not follow. The reason for all these explanations is this: the works written by our religious are full of such secrets, and while the intellectuals analyze these secrets with their ideas, the people of worldly science (zahir) emerge among them, penetrating into these secrets based on the first possibility that comes to their minds. However, if they were only asked about the meaning of the terms used by the authors of these works, they would certainly not know. How then can they talk about such sciences whose

something is brought to its origin or source. *"In the Universe nothing is just what it appears to be- that is, its reality is not exhausted by its exterior."* (Nasr, 1997, 103). Ibn al-ʿArabī defines a number of different cosmological frameworks in his system, each representing different aspects of cosmic realities. The cosmological framework basically attempts to connect different cosmic orders with their principles and to show how different cosmic realms can be so many manifestations (ta'ayyun) of one principle (Nasr, 1997, 113).

essence and basis they cannot comprehend with firm knowledge?" (Ibn al-ʿArabī, Kitâb al-fâna' fi-l mushâhadah).

CHAPTER 3

THE MEANING OF WISDOM: WAHDAT AL-WUJŪD (UNITY OF THE BEINGS)

3.1. Akbarian Knowledge or Gnosis (Akbarī ʿIrfān)

The most important concept that reveals the essence of the Akbariyya order is the method. Research-verify (tahqīq) is the most important method in knowledge analysis, and the one who masters the method of "tahqīq" is called a verifier scholar (muhaqīq).

"*The people of "muhaqīq", i.e. those who do research, are divided into two groups: those who are inspired and those who are open to discovery. For those who are inspired, there is transmission, inspiration, writing and speaking. They are protected from error in what is transmitted to them by a sign that no one else knows. Thus, they report what has been said to them, what has been inspired or transmitted to them or what has been dictated to them"* (Ibn al-ʿArabī, 2015, vol. I, 242).

Because of this method, "the knower" (ʿārif) or "the possessor of knowledge" (Ahl al-ʿIrfān) is usually used in the sense of "Sufi";

"While the "the knower" (ʿārif) eats sweet and honey, the verifier (muhaqīq) eats bitter food. The verifier (muhaqīq) enjoys no blessing while he is in this world, for he is preoccupied with gratitude, for which Allah holds him responsible" (Ibn al-ʿArabī, 2015, vol. II, 160).

In al-Qūnawī, research-investigation (tahqīq) corresponds to both a science and a method. In this sense, the people of wisdom (Ahl al-Hikma) have similar characteristics to those of the people of knowledge (Ahl al-ʿIrfān).

3.2. The work of Ibn al-ʿArabī: Futūḥāt al-Makkiya

The corpus, which has been formed over a long history on the basis of the works of Ibn al-ʿArabī, is divided into levels and is primarily read on this dependent level. It is not primarily a matter of reading literature but of reading at Ibn al-ʿArabī. There is a rank between the journeys, the places and, in short, between the books. This meaning is described by Ibn al-ʿArabī as follows: *"Places have a subtle effect on tender hearts. No matter where it is, even if one finds*

the most profound ecstasy, their ecstasy in Mecca is complete and exalted." (Ibn 'Arabi, 2015, vol. I, 271).[30]

The work *Futūḥāt al-Makkiya* by Ibn al-ʿArabī contains detailed records of his journeys. The purpose of putting these meanings into words is not to reveal a secret but to help the traveller understand the meaning or supra-sensory reality.

Futūḥāt al-Makkiya consists of sections on knowledge (maʿrifa), interactions (mu'amalāt), spiritual states (ahwāl), waystations (manāzil), and encounters or mutual waystations (Munāzala). Accordingly, the first volumes deal with the content and properties of the sciences.

In the first chapter of our book, the Sheikh's views on scholarly knowledge (ʿilm) and spiritual knowledge (maʿrifa) are presented. Ibn al-ʿArabī explains the types of the knowledges or sciences (ʿulūm) in the section "Knowledge" (maʿrifa) of his work *Futūḥāt al-Makkiya*". According to Ibn al-ʿArabī, science (ʿilm) means "knowledge about Allah": "*Since the sciences increase and decrease depending on whether and how much one knows, the believing scholars were interested in knowledge of great value. When a person is characterised by these (sublime) sciences, his soul is purified, and his spiritual rank is elevated. The highest of these sciences (ʿulūm) is 'the knowledge of Allah', and the highest way that knowledge of Allah enables us is 'the knowledge of His manifestations'. Below this is the theoretical science, below which there is no more knowledge of Allah. The sciences below it are some beliefs that are generally found among people. However, they are not considered knowledge"* (Ibn al-ʿArabī, 2015, 2015, vol. II, 27)

[30] The work of the French-Polish Islamic scholar Claude Addas "*Ibn Arabi, ou, La quête du soufre rouge*" (Ibn al-ʿArabī *or, The Search for Red Sulphur*) is important to understand this meaning. The vast majority of Ibn al-ʿArabī 's works are the results of his own spiritual expeditions. In this sense, the expeditions included in Ibn al-ʿArabī's "*The Journeys*" are the expeditions he himself undertook. Ibn al-ʿArabī visited the mosques of Abraham (Ibrahim) and Lot (Lut) (peace be upon them) during his Quds (Jerusalem) expedition, and the *Book of Yaqīn* was written during this visit. The work "Rūh al-Qudus " (the Holy Soul) is again the result of this expedition. The Sheikh's most important and comprehensive work *Futūḥāt al-Makkiya* was also initially written in Mecca.

Knowledge and the ranks of sciences are important issues. In Sufi terminology, expressions such as sciences of states (ʿulūm al-hāl), gnostic science or spiritual knowledge (maʿrifa), the science of piety (ʿulūmal-taqwā) denote various types of knowledge, which fundamentally differ based on their degrees. The highest degree of knowledge is the 'science of the hidden or mysteries' (ʿilm al-ladun') which is acquiring knowledge of divine secrets. To come back to this, it does not refer to the manner of a science but to a degree. ʿIlm al-Ladun' is the science that Khidr knows, and in this sense, it is special. Generally, different types of sciences (ʿulūm) are defined according to the spiritual aspirant's degree. The knowledge (ʿilm) of a person who has reached the position/station of divine secrets (maqam al-sirr) are in the station of Mystery.

According to Ibn al-ʿArabī, the sciences consist of three parts: *"Intellectual/rational sciences (ʿulūm al-ʿaqliyya), science of states (ʿulūm al-hāl) and secret sciences. The sciences of the human constitution can only be learned through individual enthusiasm (spiritual experience). The sciences of states lie between the secret sciences and the intellectual/rational sciences. These sciences are closer to the theoretical sciences than the secret sciences. Secret sciences are sciences that go beyond the power of the mind and reason. It is the knowledge that the Archangel Gabriel (Rūḥ al-Qudus) blew into the secret, and it is mainly dedicated to the Prophet and the guardians of this knowledge. In this sense, the secret sciences are the manifestation of truth through these personalities. If someone knows the secret sciences, he can learn and understand all sciences. The secret sciences cannot be explained directly, but they are conveyed through examples and poetic discourses"* (Ibn al-ʿArabī, 2015, vol. I, 74-79).

According to these explanations, the rational sciences (ʿulūm al-ʿaqliyya) are *"outward/manifested (zāhir) sciences*". The constitutional sciences related to man in his present spiritual state (hāl) are "*sciences of transition (Barzakh*; *isthmus)* ", which is between visible, manifested (zāhir) and concealment or non-manifested (bātin). The secret sciences (ʿulūm al-asrār), on the other hand, are "*hidden knowledges*". With the exception of the secret sciences, the

constitutional sciences can be expressed by the terminology of the humanities, and in this sense, many philosophical sciences and constitutional sciences are called by the same name. Recognizing what kind of science Ibn al-ʿArabī means by truth is the key to understanding this meaning. In the works of Ibn al-ʿArabī, there are explanations through all three sciences, and the "science of Spiritual Foresight (Firāsa)" is a good example of this meaning. Ibn al-ʿArabī has explained certain topics through different types of sciences as well as constitutional and secret sciences. Just as the explanation of truth from the viewpoint of the different names of Allah, Ibn al-ʿArabī has explained the *"Science of Spiritual Foresight (firāsa)*" from different aspects in his book *Tadbīrāt al-Ilāhiyya* and *Futūḥāt al-Makkiya*. These meanings, which should be taken into account when reading Ibn al-ʿArabī's works, can only be understood with a good knowledge of the terminology. Ibn al-ʿArabī uses many terms from classical philosophy to better describe the hidden sciences, e.g. the terms substance/essence (jawhar), accident (arad) and hyle (hayūlā) were reformulated under the hidden or non-manifested (bātin) aspect. This topic is related to the personal constitutional sciences.

Ibn al-ʿArabī uses "secret sciences" (ʿulūm al-asrār) and "the hidden sciences" (ʿulūm al-ladun) in the same sense: *"Whoever receives a knowledge (ʿilm) directly from Allah, this is the science of Khidr. When Allah dissolves the mediation (prescribed by Him) and gives the knowledge of legislation (Sharia) in the language of His Prophet to the one who will worship Allah, this knowledge is 'the science of the unseen or hidden'. This person will inherit the Prophet's legacy. The friends of Gods (walī; saints) and the prophets, with their insight (basīra; inner perception;), have the same gift of being in a relationship with Allah. Allah commands His prophets to say: 'I and those who follow me invite people to Allah with insight. They possess the necessary ability in this station, and in this Muslim Ummah, they are like the prophets of the Children of Israel. If these sciences were the product of theoretical thinking and contemplation, they would undoubtedly be learned as soon as possible. But they are the manifestations of Allah and His honoured souls, which enter the hearts of the servant one by one. These come from Allah from the realm of*

the unseen (ghayb) to the servant "with a grace from His Highness" and "with 'knowledge from His Highness'. Allah is always generous (Al-Wahhāb) and bestowing blessings (fayadh). The place, on the other hand, always has the quality of receiving either ignorance or knowledge. When the place attains its innate readiness, prepares itself, purifies and polishes the mirror of its heart, then divine gifts are constantly bestowed upon it. At that moment, things that cannot be limited at any time are realized for the heart" (Ibn al-ʿArabī, 2015, vol. I, 153).

According to Ibn al-ʿArabī, the "*sciences of the spiritual station*" (ʿIlm al-hāl) are "*sciences of knowledge (maʿrifa)"* and their field of knowledge comprises seven topics, such as the knowledge of the divine names and their appearances. The secret sciences, on the other hand, are difficult to categorize in terms of their scope as well as their nature and content. Previously, Ibn al-ʿArabī's position in the history of Sufism was explained in terms of the meaning of "wisdom". In classical Sufism, wisdom and knowledge (maʿrifa) are inseparable. The separation of the "*sciences of spiritual knowledge (*maʿrifa*)*" and the "*sciences of wisdom*" becomes more difficult. Ibn al-ʿArabī only interprets the verses in the Qur'an Al-Hakīm such as *"We gave knowledge (ʿilm) and wisdom (hikmah)", which are only mentioned at the prophetic level, and this interpretation (ta'wīl) is at the centre* of Ibn al-ʿArabī's understanding of cosmology.

The second chapter of *Futūḥāt al-Makkiya* " is about "*interactions" (Mu'amalāt).* In this chapter, the sheikh explains deeds and their truths. In the following chapters, he discusses the concepts of Sufism in his own way. Terms such as "*withdrawal or solitude*" (*Uzlah*), "*isolated spiritual devotion or spiritual retreat* (*khalwa; seclusion*), "*servant dependent only on Allah* (*Faqar*)" are explained according to the method of Akbariyya. The chapters on the "ranks " (manāzil) and "waysations" (munāzalat) deal with the "friends of Allah" (Ahl al- Rijāl), the levels of the friends of Allah and the areas and meetings associated with these levels. Although Ibn al-ʿArabī has organized the *Futūḥāt al-Makkiya* according to specific meanings, many theoretical meanings are summarized under different headings.

In this way, the book allows for both a sequential reading method and a fragmentary reading to comprehend certain meanings.

In *Futūḥāt al-Makkiya,* Ibn al-ʿArabī mentions the principles of his theory as follows: *"I will teach you a truth that no one has ever spoken of, that perhaps no one has learned until now, and that has come to me alone. I do not know whether this knowledge will come to anyone after me on the same level as it has come to me. If anyone seeks and learns this truth from my book, then I am his teacher, for those before me have not taught this truth"* (Ibn al-ʿArabī, 2015, vol. I, 279)

The truth mentioned by Ibn al-ʿArabī and its meaning refers to the divine names and their degrees/levels: *"The names of Allah (Rabb) and the names that do not belong to them have three levels. Some names of Allah are those names that participate in the degree. The other is the degree that has a single degree. Some of them are assigned to the degree of the name 'al-Münim' and some of them are assigned to the degree of the name 'Al-Muʿazzib. The names 'al-Munīm (the Kind) and 'Al-Muʿazzib' (the Punisher) are open (*zāhir*) and hidden (*bātin*). Each of them contains everything that its protector contains from beginning to end. All names are directed to these leaders (Imam) names, and the leaders' names are directed to the name of Allah*" (Ibn al-ʿArabī, 2015, vol. I, 279).

The truth of everything is a divine name, and in this sense, knowing the divine name means knowing the truth of that thing. Since the Names of Allah are graded, the phenomena can be perceived when these gradations/levels are already known.

"Every truth has its own name. When I say truth, I mean that which gathers a genus of truths within itself. The 'Rabb' of this reality is its name. This reality is its servant and is under its offer. Even if one thing unites many names (-) Each divine name includes all names, and each name is characterised by all names in its own sense. (The Divine Name) 'Al-Hayy' is the Lord (Rabb) of all masters and servants. He is the leader (Imam). After that come (the other divine names such as) Al-ʿAlīm, Al-Murīd, Al-Kāil (The One Who Speaks), Al-Qādir (The Almighty), Al-Jawwād (The Generous), Al-Muqsid (The Righteous)" (Ibn al-ʿArabī, 2015, vol. I, 273-276).

The reading of the work *Futūḥāt al-Makkiya* is not sequential in this sense. Ibn al-ʿArabī explains that knowledge (maʿrifa) comprises seven insights, the first of which is the knowledge of the divine names, followed by the knowledge of its manifestations.[31] Both the universe and the Qur'an are read according to one method:

"*The recitation of the two books by the scholars/knowledgeable people (ʿarif) is done according to this method. These two books are the Qur'an and the Book of the Entire Universe. The Qur'an, in which existence is found, is a written book and an open page. The prayer recitations (dhikr) of the knowledgeable are also performed in this way*" (Ibn al-ʿArabī, 2015, vol. III, 331).

From this point of view, there are works in the Akbariyya tradition entitled "*Interpretation of the Qur'anic Surah Fatiha*" (Ta'wīl al-Fatiha).[32]

Ibn al-ʿArabī's theory has an all-encompassing character in relation to the "*material world*" (*mulk*) and the "*realm of angels*" *(Malakūt)*. The theoretical concepts about creation represent the basic *ideas of the theory. Concepts such as "fixed entity" (Aʿyān al-Sābita*), endowment and "*divine discipline*" *(Rabb al-Hās*) correspond to the essence of the theory. These terms, which are all included in the theory of divine names, indicate that the truth of everything refers to one of the names of Allah. From this point of view, ontological concepts such as "divine breath" (Nafs al-Raḥmānī) and "the light of the Prophet" *(Nūr*

[31] Therefore, the book *Commentary on the Names of Allah (Sharh al-Asmāʾ al-Ḥusnā*) by al-Qūnawīis one of the works that should be read first.

[32] The interpretation of the Qur'anic surah "*Fatiha*" (which has been given a wide personal interpretation) is not a (limited) explanation (tafsīr). While Ibn al-ʿArabī mentions this meaning at the beginning of his work "*Futūḥāt*", al-Qūnawī has written a separate work about it. *"Allah has opened His highest book with 'Fatiha', and the world as a book is read with the secret of 'Fatiha'. Surah 'Fatiha' is the introduction of the Book. For the book means the first thing created by a sign (Muhda al-Awwal). That is why the book contains 'Fatiha' and other surahs. Because they all belong to the Book. The reason why the surah is called 'Fatiha' is because it is the first thing with which the Book of Existence is opened. 'Fatiha' is also the 'mother of the Qur'an' (Umm al-Kitāb). The 'Mother' is therefore the universal/overall unifier and the 'Mother of the Book' in the presence of Allah. This Book is referred to in the verse "In His presence is the Mother of the Book". Fatiha' is the key to the Book"* (Ibn al-ʿArabī, 2015, vol. I, 310-311).

al-Muhammad) are of crucial importance among the basic concepts. All these terms find their place in the concept of "existence".

The relationship of 'reason-heart' in classical Sufism is transformed in the world of Ibn al-ʿArabī into 'reason-contemplation (tafakkur)', and from this point of view the relationship of 'philosophy-Sufism′ in classical Sufism is built on the basis of the concept of 'contemplation': "*Reason has a limit where it stands, not in terms of its receptivity, but in terms of its contemplation*" (Ibn al-ʿArabī, vol. I, 104). From this point of view, reason has the same meaning as the heart.

"Allah has tested man in a way that none of his creatures have ever been tested. In this regard, one of the tests that Allah has imposed on man is that He has created in her a 'power' called 'idea' (fikr). And this 'power' has been made the servant of another 'power' called 'reason'. Although Allah is the Lord of the 'idea', He has obliged 'reason' to receive what the 'idea' gives it. For the power of reason, He has created a possibility only in the imagination, and He has made the imagination a place that collects the data of the senses, and for this place, He has created a power called the 'divine place of creation' (Musawwir). Therefore, the imagination contains only the data of the senses or the data of the 'divine formative power'. The substance of the 'Musawwir power' comes from the senses. Thus, it creates forms that have no external existence but whose parts are specifically present. Reason was created pure and clean, without anything of theoretical knowledge in it. The idea, on the other hand, distinguishes between truth and falsehood, which is found in the imagination. Allah has ordained knowledge of Himself to reason. Contemplation (tafakkur) is for realising that there is no other way to know Allah than Allah's revelation. Thus, one can only see the truth in the state it is in. Therefore, not every reason can reach this understanding, only the scholars who have common sense adorned with wisdom ('Ulul al-Bāb) can understand it. All the people of Allah (the God-fearing believers) turned to Allah to get the knowledge of Him, but they have given up contemplation regarding His level" (Ibn al-ʿArabī, 2015, vol. I, 357).

"One of the situations that confuses us the most is that man imitates his own idea and theoretical thinking. The idea (however) is created like man himself and is one of the powers that Allah has created in him. Allah has made this power the servant of reason, and reason imitates the data of this power. However, it knows that it does not transcend its own level and that, in reality, it does not possess the power of memory, divine design and imagination, nor that of touch, taste, smell, hearing and sight. Despite all these deficiencies, reason imitates this power for the sake of Allah's knowledge, but it does not imitate its Lord according to what has been given to it as knowledge from the Book and from the Prophet's tongue. This is one of the strange mistakes that have arisen in the world. When the contemplator approaches the imagination, he needs the divine creative power. Contemplation needs shaping. Reason has learned that it imitates the imagination of its idea and, moreover, that its imagination imitates its senses. Despite this imitation, reason is unable to retain what it does not have unless it is helped by the power of memory and recollection. Despite this knowledge, reason does not accept the word of him who says to it: 'There is a power behind you that gives you the opposite of what the power of contemplation gives you. Angels, prophets and The People of Allah, such as God-fearing scholars (muttaqī), have attained this power, and the revealed books have expressed it, and you should accept this divine message from this power. For it is more appropriate to imitate Allah (Haqq)" (Ibn al-ʿArabī, 2015, vol. II, 374).

Spiritual knowledge (maʿrifa) is about the liberation of reason from the rule of contemplation. When the concept of reason and its explanation are viewed from this perspective, both the Sufi and philosophical concepts of reason gain a different explanation in terms of their meaning. Reason, which corresponds to one level, has two tools, namely imagination and contemplation, and with the understanding of these two tools it becomes clear what Ibn al-ʿArabī wants to understand with the concept of reason.

Imagination' is the heart of this topic: "*You should know that Allah has created natural tools and instruments for the souls of people. These are tools such as eyes, ears, nose, nasal passages. He has given them powers called the power of hearing, the power of sight and so*

on. He has created two aspects for each of them. One looks at the world of the senses, or the realm of reason (Shahada), the other at the level of imagination. Allah has made the plane of imagination even wider than the realm of 'shahada', and there He has created a power called 'imagination'" (Ibn al-ʿArabī, 2015, vol. XI, 43).

Imagination is an otherworldly place (Barzakh) between the world and reason. It transfers the sensory impressions into the intelligible (ma'kūlāt). In this way, the imagination or the power of imagination (muhayyila) is more important than the divine place of creation (musawwira).

"Moreover, the divine place of creation (or the name of Allah 'Al-Musawwir') has created powers such as idea, memory, reason, etc. Through these powers, the human soul perceives all known things given to it by the truths of the powers. The soul, with its orientation towards the realm of the senses/reason (shahada), sees all sensual things - with the eye - and transfers them into the imagination. After the power of the divine place of creation (Musawwir) has completed its thoughts, the soul's perceptions protect the imagination with the power of memory. The power of the divine place of creation (Musawwir), on the other hand, receives various things from all sensual things and creates a foreign form from them (for the senses). The form in question cannot be seen as a whole in the senses, but there are parts of it in the senses that can be seen. When a person is asleep, the eye looks towards the world of imagination. There it sees the things that the sense has brought about in their whole form or it sees the things that have been formed by the power of the divine place of creation (Musawwir). These are forms that are not given as a whole but as their parts in the mind. The form is created in the imagination from the combination of these parts. In this context, you see a person sleeping next to you. However, he sees himself as a tortured or blessed person or as a merchant or ruler or traveller, and in his dream he is frightened, constricted, screaming, etc. The person next to him, however, has no idea of all this and the state he is going through. As the state of the dream intensifies, the sleeper's temperament is also likely to change, and there may be some movement or tension or soliloquy or ejaculation in his outer form. All this is due to the

dominance of this force over the animal force. Thus there is a change in the external structure of the body" (Ibn al-ʿArabī, 2015, vol. XI, 44).

Whatever state one may be in, they are not realized in the mind but with the mind in the imagination. What one imagines in the imagination can sometimes happen from within in the form of an intention, and sometimes it can happen from without through the concrete representation of a spiritual being or through the appearance known to the Sufis. But such an imagination is only a real imagination if the attitude is a correct attitude and is capable of receiving the truth at all times.

Ibn al-ʿArabī makes his discussion of imagination from the perspective of the level of revelation and inspiration, which is crucial for understanding spiritual knowledge (maʿrifa).

"Then, if he is a servant of Allah, he reports the news that he saw in a true and trustworthy dream. However, if he is a prophet, he conveys the message that was realized in the revelation. All this happens when the message enters the heart in a spiritual capacity; if it is in the manner of blowing (the breath), it is inspiration and takes place in the name of the Prophet and the servant of Allah. If it is a word, he hears without seeing. Such a person is in possession of intuition. If an angel appears to him, he is a prophet if it is at the time of prophethood. Or the sensitive relationship may appear to him in the form of a human being or an animal that tells him what he has brought. If such a person is a servant of God, he should submit the information obtained to the Book and the 'Sunnah'. If it agrees with the Book, he should regard it as an utterance and an honor from Allah, and nothing more! So this is not an additional or new ruling. But sometimes it can be an explanation of a ruling or a statement of the truth.

Ibn al-ʿArabī compares the meanings of 'considiration' (nazar) and 'taking heed or reflection' (iʿtibār) with the meaning of contemplation (tafakkur):

"You should know that considiration (nazar) and taking heed (iʿtibār) are associated with the secrets and knowledge that have entered. When Allah mentioned this station, He said: 'Take an example

from those who have 'spiritual insight' (basīra)'. In other words, go from the perceptions and judgments that are the data of the light of the eye to what your heart's eyes perceive through observation. For the eyes of the heart are more competent and powerful. Or move from the idea to it. This is looking from a higher level to a deeper level. Both mean the transition from the visible to the nonmanifested and hidden (bātin). These are 'signs for a contemplative people'. They are also a 'sign for the possessors of piety (taqwā)'. The possessor of piety is the one whose teaching is accepted by Allah and whose knowledge cannot be doubted. The one who treads the path of contemplation looks at a created force; sometimes he finds the truth, sometimes he is mistaken. Even when he finds the truth, he may be skeptical because the power that gives him the truth uses different methods. The pious person has a 'spiritual insight' (basīra). The contemplator, on the other hand, stands between the eye and the person with spiritual insight; he is not content with the eye alone, but he cannot attain spiritual insight either" (Ibn al-ʿArabī, 2015, vol. XI, 232).

Among the works of Ibn al-ʿArabī, who wrote hundreds of works during his lifetime, *Futūḥāt al-Makkiya* is the founding text of Akbariyya, and this work primarily describes the place, difference, path and methods of Malāmīya within Sufism. The work *Fusūs al-Hikam* ", on the other hand, is the founding text of Akbariyya knowledge (Akbarī ʿIrfān or gnostisizm). The expression of spiritual knowledge (maʿrifa) and wisdom (Hikma), which are interwoven in the work *Futūḥāt al-Makkiya*, is transferred directly into the theoretical formulation of wisdom in Fusūs al-Hikam. The work *Fusūs al-Hikam*" is the most important book on wisdom in the history of Islamic thought. As a result of the expression of wisdom with a theoretical basis, the Akbarian knowledge or gnosis (Akbarī ʿIrfān) finally emerged, and the Akbariyya knowledge was further elaborated in the commentaries of the work *Fusūs al-Hikam*.[33]

[33] However, this meaning, contrary to its truth, has been subjected to a different reading by Sufism scholars, and the history of Sufism has thus been periodized: *"Sufism, which is one of the fundamental branches of Islamic thought such as theology and philosophy, has been classified by Sufism historians according to its characteristics and has passed through several different periods from its beginnings to the present day. According to this*

3.3. The work of Ibn al-ʿArabī: Fusūs al-Hikam

Fusūs al-Hikam" is the last work of Ibn al-ʿArabī. Ibn al-ʿArabī relates the information about the creation of the work as follows:

"In the last ten days of the month of Muharram in the year 627, I saw the Messenger of Allah (peace and blessings of Allah be upon him) in the land of Damascus in a dream framed with joyful news that was shown to me. He had a book in his hand. He said to me: 'This is the Book of Fusūs al-Hikam. Take it and bring it to the people.' And I said, 'I render obedience to Allah and His Messenger and the rulers who are from us, as you have commanded.' So I fulfilled the request and as the Messenger of Allah (peace be upon him) had ordained, I purified my intention and abstracted my ambition and my effort to bring out this book without any addition or minimization. And I asked Allah for the following: May He make me one of His servants over whom Satan has no control, both while I am explaining the work 'Fusūs al-Hikam' and in my other states; in everything that my fingers write, my tongue utters and my heart contains, may He give me His glorification and the blowing of His soul with His succor instead of mental anguish; Thus I want to be a translator and not a judge of what has been transmitted to me. As a result, let it be said that whoever is one of the people of Allah with a heart and is familiar with this book, be assured that this book is from the sacred authority, far from any selfish intention that causes confusion."

classification, Sufism, which began as a movement of asceticism with a predominantly practical and individualistic aspect, gained the identity of an independent branch of science about two centuries later, and from the VII/XIII century onwards it took the form of a system with a metaphysical-theoretical character in which philosophical-theological questions were discussed and written about in depth. This process, which some Sufism scholars today also refer to as 'the period of the verifier scholars (muhaqqīq)', can be introduced, following al-Qūnawī (d. 673/1274), with al-Ghazzali's (d. 505/1111) expression of Sufism as a method that leads to truth" (Gürer, 2017, 398). This meaning, which initiated the differentiation of the expression of knowledge (maʿrifa) and wisdom within Sufism, has led to the separation of the "people of knowledge" or gnostics (Ahl al-ʿIrfān) and the people of wisdom (ahl al-hikma). Ibn al-ʿArabī, on the other hand, uses the term "verifier (*muhaqqīq*)" for the member of his own door (order), which corresponds to the term *"people of the verifier (ahl al-tahqīq)*", while Sadreddin al-Qūnawī does not use the word "Sufi" in his works and refers to the Akbariyya traveller as the "*character person of an verificator (Mashrab-i Taḥqīq)".*

With regard to the level of the above work, al-Qūnawī comments in his book *Al-Fuqūq* as follows:

"The work 'Fusūs al-Hikam' is one of the sublime books written succinctly by our sheikh; he is the most perfect guide (Imam), the guide of the perfect, the one who shows the right path (Hādīdi) to the community of faith (Ummah), the Imam of Imams; he is the revivificatorof law and religion (Muhy al-Haq wa al-Dīn); he is Abū ʻAbd Allāh Muḥammad ibn ʻArabī al-Ṭāʾī. This work is one of his last joys and devotions. The work 'Fusūs al-Hikam ' originated from the source of the station of Muhammad, it arose from the character of union (Jamʿ) regarding the personal and unified attribute of Allah, and thus it reached to the present day as a book that contains the essence of the Prophet's (peace be upon him) joy in the 'knowledge of God' and points to the source of the joy of the great scholars and prophets mentioned in it. Moreover, this work enlightens those who are vigilant and have spiritual insight (basīra); moreover, it shows the essence of the joys of these scholars and prophets, as well as the results of the things towards which their deeds and desires are directed, besides the content of the products they have attained and the results of the perfected ones. Therefore, 'Fusūs al-Hikam' is a 'seal' regarding the things that spring from the perfect station of each of them; it has become a work that draws attention to the essence of the things that surround and emanate from these stations.

The composition of the work *Fusūs al-Hikam*' as the founding text is important for understanding the meaning. The work '*Fusus*' is the explanation of wisdom and the perfect human being on the basis of twenty-seven prophets. On this subject, al-Qūnawī says: "*Know that although our* sheikh *has adhered to the order of 'existence' in relation to many prophets in this book, he has not adhered to the order of existence in relation to the prophets in most places."*

At the end of the Adam section (barrel), the Most Great Sheikh says the following: *"The word attributed to him contains all kinds of 'barrel' wisdoms".* This sentence is explained by Miftah as follows: *"Since a certain wisdom is a level within the levels of existence, the 'barrel' wisdom means the heart, the center and the Qutb of this level*

of existence. The soul of this center is one of the places in which the perfect man appears and in which one of the names of the prophets is remembered." Each word is attributed to a prophet. The word has a meaning that consists of a divine name. For this reason, in this work *Fusūs,* the wisdom of each word is attributed to the divine name, which is also related to the name of each prophet and to an existential level that revolves around these perfect prophets. This meaning indicates that the perfect man is not limited to the level of the prophets, but is also established as the people of wisdom, the philosophers, the scholars and the persons (Miftah, 2012).

In the path of Ibn al-ʿArabī, "*The belief that Allah is free from all imperfection*" (tanzīh), praise and glorification (taqdīs) and comparison or similarity (tashbīh) are among the most important topics, which are explained several times in the work *Futūḥāt al-Makkiya*, and this meaning is also an important part of the work Fusūs al-Hikam'. The sections/chapters on the prophets Noah, Idris, Abraham and Elijah deal in turn with the purification and glorification of Allah (tanzīh), praise (taqdīs) and similarity (tashbīh), i.e. knowledge (maʿrifa).

Secondly, the principle "*He who knows his soul also knows his Lord*", which is also the starting point of the wisdom of Akbariyya school, is explained in the chapters on the prophets Noah, Abraham, Ishmael, Shu`ayb, Jesus and Mohammad.

Thirdly, the following topics are developed in the book:

- "The *Divine Planes/Presence* (Hadrat al-Ilahî).
- "*Names (asma) and Attributes (sıfat) (of Allah)*".
- "*The Perfect Man*" (Insān al-Kāmil) (section on Idris, Ishmael).

The following terms are also discussed:

- " *Aʿyān al-Sābita*" (chapters on Seth, Enoch (Idris), Jetroh (Shu`ayb), Lot, Zechariah).
- *"Nature"* (chapter on Enoch, Jesus).

- *"Breath of Allah the Merciful* (Raḥmān)" (chapter on Hud, Jesus, Mohammad).
- "*Rabbi* has" (chapter on Ishmael).
- "*Appearance*" (chapter on Uzeyir, Shu`ayb).
- "*Friendship of God" (Wali) - "Prophethood"* (chapter on Uzeyir).

Finally, there are also certain principles in the "Fusūs al-Hikam " that are dealt with in detail:

- *"There is no likeness in existence, so there is no discrepancy in existence*" (chapter on Ismail).
- *"Allah the Righteous (Haqq) is identical with existence*" (chapter on Hud).
- *"Allah (Haqq) is independent/free from the worlds in terms of His Essence/His Personality"* (Chapter above Shu`ayb).

The principles and themes in the "Fusūs al-Hikam" are mainly incorporated into the themes of the "Wahdat al-Wujūd" theory, and the associated terminology explains the conceptual world of this theory. At the beginning of the Fusūs al-Hikam, Ibn al-ʿArabī gives his students the following task:

"Hear from Allah and seek refuge in Allah. When you hear something I have brought to you, understand it and preserve it, then process the concise word with your understanding, then collect it and combine it. Then give it as a favor to those who ask for it. So do not deny it, for this is the mercy that surrounds you. You should also extend it yourselves.

His disciples fulfilled this task set by him with their own interpretations of his work *Fusūs al-Hikam*. *Fusūs al-Hikam* is the name of the meaning in which the knowledge of the Akbariyya (Akbarī ʿIrfān) is explained. In this sense, Ibn al-ʿArabī gave the first commentary commission to Ibn Sawdakīn [34] and Ibn Sawdakīn wrote

[34] Ibn Sawdakīn (1183-1248) was born in Cairo. Ibn al-ʿArabī mentioned him with attributes such as "holy son" and "the knowledgeable" (ʿārif) in his work "Futūḥāt" and made his good morals the subject of a poem. Ibn Sawdakīn always asked Ibn al-ʿArabī questions and wrote

the *Commentary on the Idris Section*. From the "Samāʿ" records regarding the copy of the *Fusūs al-Hikam" recorded by the author, it is clear that - in contrast to the other works - only* a part of it was taught to the students. Al-Qūnawī and Ibn Sawdakīn are among the special students of Ibn al-ʿArabī. In the introduction to his book, al-Jandī, a student of Qūnawī, reports that Ibn al-ʿArabī asked his student al-Qūnawī to write a commentary on his work *Fusūs al-Hikam* (Miftah, 2013, 21).

Al-Qūnawī not only laid down the principles and procedures for commenting on the "Fusūs" in the traditional sense, but also wrote works explaining the theoretical foundations and principles relating to the concept of wisdom, and in this sense he was first and foremost the *"commentator on wisdom*".

Qūnawī wrote two works about *Fusūs al-Hikam* . The first book is *Al-Fuquq fi Asrar al-Mustanidat al-Hikmiyyat al- Fusūs " (The Secrets Concerning the Work of Fusūs al-Hikam*). The second book is *Miftāḥ al-Ghayb* (The Key to the Unseen/Unknown). In *Al-Fuqūq"* he gave brief explanations on topics such as existence/being, the realm of imagination/fantasy (ʿĀlam al-Khayāl), spiritual light or lumination (Nūr) and existence and the levels of the heart, and in *Miftāḥ al-Ghayb"* he commented directly on the concept of wisdom.[35]

When the history of Akbariyya tradition is read in the center of the work "*Fusūs al-Hikam* m", it corresponds to a number of commentators. The commentary tradition of the work *Fusūs al-Hikam* began with al-Qūnawī, and the tradition had two different lineages with two meanings. The first lineage stands for the wisdom aspect of

commentaries on three of his works under his supervision, thus contributing to the transmission of the Akbariyya Sufi tradition. After his visit to Quds (Jerusalem), Ibn Sawdakīn died in Aleppo (Halep)-Syria.

[35] At the beginning of his book *Al-Fuqūq*" in relation to the work *"Fusūs* ", al-Qūnawī said: "*The wisdom in this book; it consists of the principles of scientific questions and judgments*" (al-Qūnawī, 2002a). Apart from this statement, "Al-Fuqūq " states the following: "*We have mentioned what the work ' Fusūs al-Hikam ' has enabled us to do, and that is to explain the secrets on which it is based; to untie its knots and to explain the nature of the prophetic stages attributed to it, and in doing so we have not delved into the commentary of the book"* (al-Qūnawī, 2002a). According to this sentence, "Al-Fuqūq " is not a commentary, but regarding the first sentence, *Miftāḥ al-Ghayb*", which contains wisdom, principles and judgments, is a commentary book.

the work *Fusūs al-Hikam* and the other lineage stands for the aspect of knowledge (maʿrifa). The book *Miftāḥ al-Ghayb* " written by al-Qūnawī on the wisdom meaning of the work *Fusūs al-Hikam* has the meaning of the founding text of the wisdom line in the commentary tradition of the work *Fusūs*" and has been commented on by many Islamic scholars such as Molla Fenārī, Kutbuttinzade İzniki, Molla Ahmed-i İlahi, Atbazari Osman Fazl-ı Ilahi, Abd al-Raḥmān Rahmi Bursevi, Ahmed bin Abdullah Kırimi, Malkoçzade Mustafa Efendi, Şahabeddin Ahmed bin Hussein al-Hamevi. Here too, the work *Al-Fuquq* written by al-Qūnawī on the secrets of *Fusūs al-Hikam*" determined the commentary method of the second lineage. The disciple of Qūnawī, al-Jandī, was the first commentator of this lineage. This lineage has continued to this day through al-Jandī's disciple al-Kāshānī and al-Kāshānī's disciples Dāwūd al-Qayṣarī, Yazicioglu Mehmed (d. 1451), Abdullah Bosnevi (1584-1644), Abd Al-Ghānī al-Nābulusī (1641-1731) and Ahmed Avni Konuk (1868-1938).[36]

3.4. The work of Sadr al-Din Qūnawī : Miftāḥ al-Ghayb

Miftāḥ al-Ghayb is a book of commentaries on the principles and precepts listed in the work *"Fusūs al-Hikam*" as well as their theoretical elaboration.

"This book was not written for the common people, nor for the general public, nor for the special people. This book is written for those who are the chosen ones of the chosen ones (hawass al-hawas). These people benefit from it during their spiritual wayfaring (suluk)

[36] The commentators of the work *Fusūs* followed two different methods of interpretation. The first method is brief and the other is detailed. The commentaries of Ibn Sawdakīn and Sadr al-Din Qūnawī are short. The first detailed commentary book is by Muʾayyad al-Dīn al-Jandī. According to Abd al-Raḥmān al-Jāmī, this commentary book was a source for the subsequent commentaries. ʿAbd al-Razzāq al-Kāshānī 's commentary book is considered the second important work written after al-Jandī's commentary book. Based on the three short introductions he wrote for his commentary book, al-Kāshānī connects "wisdom" and "word", which appear in the sections, with a plausible firmness. Writing introductory commentaries to the work *Fusūs* became a tradition with the three introductions mentioned above. The commentators after al-Kāshānī (such asDāwūd al-Qaysarī, Baba Rukn al-Dīn al-Shīrāzī, Saʿīn al-Dīn ʿAlī Turka,ʿAbd al-Raḥmān al-Jāmī) elaborated on these three introductions and the terms mentioned in them and wrote further introductions. The source of the introductions is al-Qūnawīs work *Miftāḥ al-Ghayb*, and in this sense the Wisdom Commentary has become an introduction to the traditional commentaries.

*even before they reach their destination, and they remember the initial state of their journey from the epigrams (inscriptions) in the book. In this way they attain perfection and lead others to attain perfection as well, they are grateful and wish that their spiritual insight (*basīra*) may increase. And Allah (Haqq) increases their spiritual sight*" (al-Qūnawī, 2002c)

The expression of wisdom is a science, and al-Qūnawī expresses this science as "*the science of divinity*" or "*divine science" (ʿilm al-ilāhī*). According to Qūnawī, the object of divine science is the existence of Allah (wujūd al-Haqq). However, the existence of Allah is not an object in relation to His essence or entity, but in relation to His connection with the world, i.e. with the creatures, and the emergence of the world from Him. The reason for this is that Allah has no connection with anything concerning His essence or entity and that He is independent of the worlds, and there is no intellectual or imaginary sign or expression that could explain this attribute of Allah. The core statements of divine science refer to the principles of truths that are necessary for the existence of Allah. These are also called "Divine Names of Essence" (Al-Asmāʾ al-Dhāt).

The first thing to say is the following: The topics of metaphysics are the Names of the Essence, the (divine) attributes and the activities, i.e. the truths that emerge from the core statements and their levels, as well as their places and relationships, the elaboration of the works in terms of their realization and their relationship and the things that are realized through them. All this relates to two things: firstly, the knowledge of the connection of Allah with the world and the world with Allah; secondly, the problems concerning these two connections in terms of whether they can or cannot be known. These principles are the principles contained in the works of His Holiness Ibn al-ʿArabī. Secondly, *Miftāḥ al-Ghayb* contains "the rules of research (tahqīq)". The source for these principles is the works of Ibn al-ʿArabī. With these principles, the author has created a general framework for "the divine science" that can be used to interpret the Sufi ideas that emerged in different eras and regions on a common level.

According to him, with the help of these principles, the differences between the visionary (Shuhūdī) and hidden/secret (Ladunnī) sciences can be recognized. As well as the inspirations, meanings flowing to the heart (wāridāt) and the phenomena that take place for those who are on certain levels can be grasped, and their sources can be determined according to their divinity or according to their devilishness (Gürer, 2017).

Miftāḥ al-Ghayb is structured in such a way that it consists of a short introduction, a general introduction, the chapters that form the main part of the book, and are dedicated to the characteristics of man; the conclusion consists of about one third of the book. The aim of almost all of these topics, which are the basic elements of divine science, is to prove the line of thought "Existence is Allah (Haqq)" from various aspects. In other words, these principles provide an explanation for the idea that the diversity of existence consists of the phenomena of the Absolute Being at different levels and that this diversity emerges from the Absolute One. The conditions for the connection between the "Absolute" (neither qualified nor limited; mutlaq) and the "qualified and restricted" (muqayyad) and the conditions for the Absolute to be recognized and restricted are also stated in these principles.

The divine names are recognized by al-Qūnawī as the principles of divine knowledge. The emergence of beings, each of which is an appearance reflecting the names and attributes of Allah, is realized through the divine names, and Allah as the object of perception is also realised through these names. For, according to al-Qūnawī, all the forms that are perceived in the world consist of the forms of the truths concerning the divine names. In other words, one of the most important determinants of the appearance of beings is the divine names and attributes.

Another important topic, namely the levels of existence, is discussed in "*Miftāḥ al-Ghayb"* under various classifications. Al-Qūnawī evaluates existence within the framework of "levels of the covenant", "five universal levels" (Hadarāt al-Khamsa) and "classifications of levels based on the proximity of unity". However,

the emphasis regarding the levels is mainly to reveal the difference between the "uniqueness" (Ahadiyya), the "truth of truths" (al-haqa'iq ḥaqīqa) and the "unification level" (Maqām al-Jamʿ or Jamʿiyya) of Allah, i.e. the so-called "level of absolute" (martaba al-mutlaq) and the emergence of things from the essence of Allah, i.e. from the "station of divinity" (Martaba al-Ulūhiyya). The principles of research are essentially related to knowledge (maʿrifa) and are a measure of whether the meaning corresponds to the truth or not, and these principles are particularly related to the issues of Sufism. According to al-Qūnawī, the "The Commanding Self" (Nafs al-Ammāra) is the sum of all the various judgments and states that are realised and unrealized in spiritual-rational-sensual perceptions.

Therefore, there is the possibility of knowing the spiritual knowledge (maʿrifa) through reason and spiritual discovery, but there is also the possibility of not knowing it. In this context, al-Qūnawī also mentions the characteristics of authentic knowledge. According to him, the thought about a thing is not perfect and complete knowledge unless it can penetrate beyond the visible universe of that thing. For this reason, authentic and spiritual knowledge (maʿrifa), genuine and profound knowledge, must be attained through means of knowledge that are suitable for the above-mentioned characteristics and under appropriate conditions. In other words, it is about the explanation of knowledge (maʿrifa) through wisdom and its principles. According to al-Qūnawī, the condition for the realisation of knowledge is that there is a judgment of agreement between the knower and the known. al-Qūnawī bases this judgment of agreement on the principle of research, which he expresses as follows: "*A thing cannot be known by a thing outside of it, which is also different and opposite."* He also attributes the knowability of Allah to the relationship of every being to the divine order (Gürer, 2017). The conclusion, which corresponds to around a third of the work *Miftāḥ al-Ghayb*, is dedicated to the "perfect human being".

Miftāḥ al-Ghayb is, alongside *Fusūs*, the most commented book in the Akbariyya tradition. The greatest contribution to the shaping of this vein was, of course, made by Molla Fenārī (d. 1431). Molla Fenārī, who is considered to be the first commentator of the work

Miftāḥ al-Ghayb, significantly influenced and shaped the commentary books written after him. In addition, he used the principles of logic in his treatment and explanation of the topics and by taking into account the methods of the philosophers, he was able to make his scientific contributions more effective. Molla Fenārī made use of the ideas of his predecessors, such as ʿAbd al-Razzāq al-Kāshānī and Saʿd al-Dīn Saʿīd al-Farghānī when writing his commentary book *Misbāh al-Uns*[37]. "The knowledge/gnosis of Akbariyya" (Akbarī ʿIrfān), which Ibn al-ʿArabī transmitted to al-Qūnawī and from him to his disciples, was further processed by Molla Fenārī, an Ottoman scholar, with his own understanding, thus ensuring the continuation of the said tradition in the Ottoman Empire (Gürer, 2017).

3.5. Wahdat al-Wujūd (Unity of Being)

The theoretical concept of "wahdat al-wujūd" was developed by Ibn al-ʿArabī. This construction can be found in all his works, especially in *Futūḥāt al-Makkiya*.[38] This construction, which is largely

[37] "The full title of the work is**:** 'Miṣbāḥ al-ʾUns bayna'l-Maʿqūl wa'l-Mashhūd fī Sharḥ Miftāḥ Ghayb al-Jamʿ wa'l-Wujūd *'*. The title can be translated as follows: '*The lamp of friendship between the intelligible (rationally thought) and the observed (seen) in the interpretation of the key of the unseen (Ghayb) with regard to the body/being and the community/assembly'.* This title clearly shows the author's attempt to combine reason-based and discovery-based knowledge in one and the same text. Molla Fenārī took up al-Qūnawī's endeavor by placing discovery-based knowledge on an objective basis through the principles of research and thus continuing it in this sense. By commenting on the themes of *Miftāḥ al-Ghayb* (by al-Qūnawī) from a perspective based on reason, evidence and spiritual knowledge, Molla Fenārī expanded the scope of his work *Misbāh al-Uns*. Both the thematic richness and intensity of al-Qūnawī's book and Molla Fenārīmethod of combining many different approaches resulted in *Misbāh al-Uns* becoming an encyclopedic source covering almost all topics of meta-physics (ʿIlm al-ilāhī). Nevertheless, the work aims to explain the relationship between Allah and the world. Thus, if the main theme of the work involves such a connection, then many topics such as existence, knowledge (maʿrifa), the names of God, origination, manifestation and cosmology are included in the content" (Gürer, 2017, 416).

[38] In addition, books were written on Sufi terminology, the first of which is "Istilāhāt-i sūfiyya" (The Terminology of Sufism). This work was written by Ibn al-ʿArabī in Malatya in the year 615 (Hijrah). This book contains 198 terms and meanings that appear in the work "Futūḥāt" such as "Journey", "Afrād" (a Sufi term for the God-fearing sages who are said to have attained the manifestation of individuality by following the Prophet in the most perfect way and are free to act except under the supervision of the greatest Sheikh (Qutb)), "Awtād", "Budela*″* (These are the chosen God-fearers whose sanctity is hidden from people by Allah), "Nuqabā" (Group of the wise, who know all the secrets of creatures because they have been given the information regarding the secret names of Allah), "Nujabā" (These are wise men who are obliged to bear the spiritual burdens of all creatures, who try to help people solve

a redaction of Sufi terminology, has, over time, taken on a theoretical colouration in the expression of wisdom. In the works of Ibn al-ʿArabī, in terms of the theoretical expression of wisdom, "names and attributes (of Allah)" are the most important subject, and this meaning is synonymous with the planes of existence. The "perfect man" **(**Insān al-Kāmil) is the linchpin of this theory. Knowledge (maʿrifa) primarily means knowing the divine names, and there are commentaries on the divine names both in the work *Futūḥāt al-Makkiya* and in separate writings on the subject.

"The essence of Ibn al-ʿArabī's entire knowledge system is the understanding of 'Absolute Being'. According to him, 'Being' or 'Existence' (Wujūd or mawjud) is an 'Absolute Unity' in ontological terms. In other words, there is only one truth, only one existence: and that is the existence of Allah. Things, on the other hand, have no body or existence of their own. They consist of manifestations in various forms and appearances that come into being with the existence of Allah. Ibn al-ʿArabī explains that what is fixed or determined by the form of the universe is the manifestation of Haqq (Allah). For 'the Absolute Being' (the divine entity) is not subject to any terms and conditions. Everything other than this (divine) existence is only relative; its truth is dependent on and relative to the absolute truth.

Since everything in the universe is a manifestation of Allah's name and attributes, the attribute is the origin of the name. If there is no attribute in a place, there is no noun or name. One who has no knowledge cannot be called a scholar/knower, and one who has no life cannot be called alive. Just as the person (dhāt) is known by the attribute (sıfat), the attribute by the name, and the name by the thing (object), so the person appears by the attribute, the attribute by the name, and the name by the thing (object). For the appearance of the person (dhāt) is the attribute, the appearance of the attribute is the name, and the appearance of the name is the object (thing). In the same way, this process also goes from object to person. In this case, the object is manifested (zāhir), and the name is non-manifested

their problems in the name of Allah), "Malāmīya, "Muhaqīq", "ʻĀrif", "ʻĀlim". ʿAbd al-Razzāq al-Kāshānī wrote a commentary book on this work.

(bātin); the name is manifested, the property is secret; the property becomes manifest, and the person becomes secret. When something is manifested, the name remains hidden in that thing. Accordingly, the things (objects) are the 'locus of theophany' (Majlā) and the 'place of realization/emergence' (Mazhar) with regard to the divine names.

*Although things are seen in this appearance and formation, the name, attribute and person that constitute their secret essence or hidden state are not seen. Ibn al-ʿArabī explains that Allah is one and unique in His essence and that His multiplicity comes about because the forms appear through the multiplication of His names and attributes. God is not just any entity (Wujūd) that can only be characterized by the attributes of manifested (zāhir) and non-manifested (*bātin*). He encompasses the accident (Arad), forms and appearances that comprise the entire material and spiritual existence. For all creatures appear with the attributes of Allah, that is, all the attributes of Allah are also present in the creatures. The theory of 'Aʿyān al-Sābita,' was first expressed by Ibn al-ʿArabī. The theory of 'Aʿyān al-Sābita' forms the focus of Ibn al-ʿArabī's third level. For Ibn al-ʿArabī, love and affection, which is the elixir of creation, is also the principle of human creation. He characterizes man as the best manifestation, the final veil that unites all levels of the physical and the spiritual, the 'unity (oneness) in existence' (wahdat) and the 'unity in appearances' (*Wāhidiyya*). Since man was created in divine form, he is the manifestation or emergence of the name 'Allah', which unites all names. For this reason, man is like a mirror in which all the names and attributes of the Almighty can be fully manifested.*

*The first being created by the divine entity (dhāt al-ilah) on the basis of His essence (*dhāt*) to make Himself known is the Truth of Muhammad (Haqiqat al-Muhammadiyya-The Spirit of Prophet Muhammad). Prophet Muhammad is the most perfect example of the existence of mankind. Everything began with him and ended with him. He was already a prophet when the worlds were still between water and earth, and then he finally became the last of the prophets when he actually appeared on earth. In the second phase of* designation *(*Taʿayyun*), man was created in detail. For this reason, according to Ibn al-ʿArabī, man is a part of the appearance of Allah (Haqq). (The*

name of Allah) 'Haqq' is the original and first source of man. In this respect, Ibn al-ʿArabī compares 'Haqq' and man to soul and body: 'Since you are the form of Haqq and Haqq is your soul, you are like a physical form for Haqq. And He (Allah) is like a soul who directs and guides the form of your (dead) body', Ibn al-ʿArabī argues" (Erdem, 2018, 210).

The word "wahdat al-Wujūd", which does not appear directly in the works of Ibn al-ʿArabī, was used for the first time by al-Qūnawī, but in his usage the term did not yet express a theory. The term "wahdat al-wujūd " was first used by the followers of al-Qūnawī.

In his article on the central role of al-Qūnawī within the school of Ibn al-ʿArabī, Chittick notes that the meaning of "perfect man" (Insān al-Kāmil al-al-), which is central to the works of Ibn al-ʿArabī, is synonymous with the term "existence/body" (wujūd) in the works of al-Qūnawī (Chittick, 2004).

Ibn al-ʿArabī and his followers classify "things" (al-ashya', plural of shay'), which are also called "entities" (al-aʿyān, plural of ʿayn), the "realities" (al-haqa'iq, plural of ḥaqīqa*) and "quiddities" (al-mahiyyat)-from a number of different perspectives. When referring to a general category of existence encompassing innumerable specific things, they often speak of a "Presence" (Hadrat), i.e. a particular manner in which the One Being of God manifests Itself, or a mode in which God displays His own Reality*" (Chittick, 1982, 108)

In his works, Ibn al-ʿArabī does mention various areas such as the "level of mercy" (Hadrat al-Raḥmān), "level from which the universe is governed" (Hadrat al-Qayyūm), "level of dominion" (Hadrat al-Malakū), but as Chittick puts it, he does not discuss the "*Five Divine Presence*" as a doctrine. He refers to the precences, one by one; but he does not express them clearly enough in terms of how they are interconnected as a whole. The systematization of the presence, however, was adopted by al-Qūnawī (Chittick, 1982, 109). The place that al-Qūnawī occupies in the tradition of the wisdom of Akbariyya tradition is evident in the theoretical systematization that he presents in the commentary on the Wisdom. The theory, which is ultimately called "wahdat al-wujūd", is present in all of Ibn al-ʿArabī's works, but

as far as systematization is concerned, the doctrine of the "*Five Divine Presences*" and the "*Perfect Man*" occupies a particularly central place.[39]

"In general, the word "Presence" is synonymous with "level" (martaba), a term which carries a more philosophical and less religious connotation. Ibn al-'Arabi's followers often speak of the "levels of existence" (marātib al-wujūd), which they consider to be infinite in number but whose general categories (kulliyyāt) may be reduced to five or six, i.e., the Divine Presences. But each of these five or six Presences may just as often be referred to as a level or, with a more or less synonymous term, as a "world." "The world" (al-ʿālam) is defined as "that which is other than God" (mā siwā Allāh), but "worlds" in the plural are the levels or Presences. Al-Qayṣarī points out that the worlds are, in fact, infinite in number. He explains that the term derives from the root meaning "knowledge" (ʿilm), from which the word "sign" (ʿalāma) is also derived. So a "world" is "any sign through which God may be known." And because each existent is a sign of God—since within it the One Being displays Itself outwardly—each existent is, in fact, a world (Chittick, 1982, 109). "Entification" (ta'ayyun) means "to be or become an entity." An entity is a thing; and anything about which we may speak, or anything we can conceive, is an entity. So God is an entity, as are the world and man. (Chittick, 1982, 111).

3.6. The Five Divine Presences (Hazrat)

According to Al-Qūnawī, the "Pure/Absolute entity", i.e. the Divine essence (dhāt), is not a plane (hadrat) because Allah is beyond all creations/realizations. Therefore, the presences are definitely the appearance of (divine) existence or the way in which the One (divine) existence manifests itself. Accordingly, being or existence goes through three basic emergencies: the hidden/non-manifested (bātin), the manifested (zāhir) and the human being. Although in Qūnawī's works the divine realms (planes of entity) are treated in various and

[39] Al-Qūnawī's teaching on the "Five Divine Precenses" was later explained differently by his disciples. The theoretical teaching was understood by the scholars who belonged to the "Akbarian knowledge" (Akbarī ʿIrfān) as a way of explanation, but not in its absolute sense. And there were different ways of explaining this meaning with a certain objection. In other words, only the theoretical composition was discussed, but not "knowledge" (maʿrifa) and truth (haqīqa). In this sense, the works of Al-Tilimsanī and al-Jīlī are important.

different orders, we can list them from the most transcendent and abstract (divine and universal) to the concrete as follows:

1.) The Plane of undesignated or nonmanifest (Lā Taʿayyun) [The Absolute Hidden/Unknown, The Divine Hidden/Unknown, the Heavenly/Supreme World].

2.) The first designation or manifestation (ahadiyya) [The relatively hidden/unknown, the blindness/darkness, the world of meanings].

3.) The level of souls (ʻālam al-arwāh) [the divine dominion].

4.) The level of imagination (ʿālam al-misāl)).

5.) The level of sensory perception (ʿālam al-shahāda) [the possessions, the body, the despicable] and the level of the perfect human being.

"According to al-Qūnawī, each of these levels, as with Ibn al-ʿArabī, shows the areas/levels in which the 'Absolute Being (Wujūd)' arises from above downwards and appears in this way. According to him, the order of existence descends from the 'Darkness' (Âmâ), which is called the 'Truth of Truth', to the Merciful Soul (Allah). This descent is a non-manifested/hidden descent that occurs from a middle, central, polar level with an invisible, spiritual, nominal, personal and all-encompassing movement. Thereafter, the order of existence descends to the level of reason and pen and then to the level of the soul and the Book of Destiny (Lawh). Thus it descends further to the throne, to the divine sovereignty over the celestial spheres (Kursī), to the heavens, to the elements, to the categorical existence (muwalladāt) and finally unites with man. This process is a complete and perfect cycle whose judgment is permanent" (Qūnawī, 2002b, 72-73). In one half of this circle of existence is Allah's mercy, which extends over everything, and His existence, which extends over all possible possibilities. In the other half, all beings subject to mercy are included in an order/series. At the upper pole of this semicircle, in turn, is the 'First Being' created by Allah (First Reason, All Existence) and the layers and planes that fall within its domain, and the last plane of this semicircle is dedicated to man, who is characterized as the 'gathering/assembling harmony/balance'" (Qūnawī, 2002a, 148). "In this way, a 'circle of

existence' is created with the following order: Allah - First Reason (Mercy, Universal Existence) - Man - Allah. The relationship between Allah and the cosmos (the magnificent/glorious and inferior/lowly/earthly/terrestrial worlds) was established under the name of 'Mercy' (He who favours all on earth and pities all in the Hereafter [Rahmān and Rahīm])" (Erdem, 2018, 212).

3.6.1. The Origin/Nonmanifest (Lā Taʿayyun)

"According to al-Qūnawī, "Lā Taʿayyun" is also referred to as follows: The Absolute Hidden, nonmanifested or latentness, The Divine Unseen, The Absolute Existence, The Place of Existence (Wujūd al-Mahz), The World of Dominion (Malakūt), The World of Souls, The World of Glory. Ibn al-ʿArabī uses terms such as Uniqueness (ahadiyya) and Absolute (Pure) Existence for "Lā Taʿayyun". Both thinkers characterize the level of "the Absolute/Pure Existence" as a level in which even existence itself is free from all record/prescription (Ibn al-ʿArabī, 1287H, Tçv. 85), it is also free from all kinds of properties, names, forms, activities and boundaries. There is no property and no particularity at the level of Lā Taʿayyun. Neither the priority, nor the existence, nor the non-existence, nor the subsequent emergence (hādith) of something from nothing (ʿadam), nor the rank, nor anything else is in question here (Qūnawī, 2002a, 306). This station is the very essence of Allah and there is no other level above it. Perhaps all levels are subordinate to Him. He is called "Lā Taʿayyun" because He is free from any kind of destiny. Since His essence cannot be recognized by anyone, He is also called "The Absolute Hidden", "The Divine Hidden", "The Hidden of the Hidden", and since all opposites, multiplicities, and beings come to unity in Him, this level is also called "the level of convergence". The name of Allah on this level is Ahad (the One and Only) (Konuk, 1988, 1:4-8. Qūnawī, 2002c, 184)." (Erdem, 2018, 213).

According to Qūnawī, "Absolute Existence" has two sides. The first is that it is only the "body" (wujūd). In this body there is no diversity, no composition, no quality, no name, no image, no relationship and no judgment; on the contrary, it is the "absolute entity" (Qūnawī, 2002b, 21, 25). The second is "being there" (mawjud).

For His Name is the same as His Attribute, and His Attribute is also the same as His entity; and His Perfection is of no other; the Essence, which is determined from Himself, is the same as His own body; His Life and Omniscience are the same as His Power; His eternal knowledge of things is the same as His knowledge of Himself. He knew Himself with His own knowledge, and He knew things with the knowledge that contributed to His own realization (Qūnawī, 2002b, 25; 2002e, 98-99). Since the knowledge of Allah (Haqq) is in a certain sense the same as His essence, what arises in relation to His will is "the Absolute Being" (al-Qūnawī, 2002a, 166-167). This Absolute Being cannot be divided into parts, it is completely indivisible, it arises only through the judgment of the " fixed entity" (Aʿyān al-Sābita) and in its level and after specialization it comes to light (al-Qūnawī, 2002b, 153). (Erdem, 2018, 213).

3.6.2. The first emergence

According to al-Qūnawī, synonyms for "the First Manifestation" are the following: "the relatively hidden", "the darkness" (Âmâ), and "the world of meanings". Ibn al-ʿArabī describes "the First Emergence" as "the World of Glory or Invincibility (jabarût)", "the First (Primordial) Substance" "the First Reason", "the Truth (the Light) of Muhammad", "the Level of the Appearance of Allah's Unity (Wāhidiyya)".

Even if "the First Emergence" is addressed with different terms and interpretations, it is conceptually present in both thinkers. This level is the collective knowledge of Allah's entity, essence and attributes and of His entire existence, without some of them being separable from others. It is called "the first emergence" because it is the first of the levels of emergence. It is clear that neither a name nor an attribute can be ascribed to Allah (Haqq) because of His absoluteness. Nor can He be judged by a positive or negative judgment. According to al-Qūnawī, the state in which Allah the Righteous (Haqq) is, as well as His inclination and desire to be known, which in turn result from this state, necessitates the revelation of His unknown perfection. In this realm, God knows Himself with His own science by virtue of His own personality, and He enjoys this state

because He truly loves it. Therefore, this level is, in a sense, the level on which the knower is identical with the known and with knowledge (the lover, the beloved and love). In other words, the level that allows us to know that the names and attributes are identical with the essence and entity of Allah, or the level at which Allah, the Absolute Hidden One, knows His own essence, or the level at which they are known to be different from each other, is called "first manifestation". This level is the first level of the emergence/realization of Allah, the Righteous (Haqq). This scientific origination unites all origination expressed as 'names' and 'objects/things' (ayan); things/things are also depicted in these scientific relations (Qūnawī, 2002f, 52). This origin is the key and limiting point of the level of names. "For the attribution and assignment of the attributes, names and judgments to Allah, the Righteous (Haqq), can only be possible in relation to the origin" (al-Qūnawī, 2002e, 40). "All these as well as the other attributes are known only in the "darkness" (Âmâ), and their constancies (Sābit) and appearances are thus formed and manifested. The "darkness" (Âmâ) is an "(intermediate) phase" (Fasl), between the "intermediate world (Barzakh), truth-witnesses (Shahada) and the Absolute Hiddenness, which reflects the (divine) personality" (al-Qūnawī, 2002c, 140). Al-Qūnawī is of the opinion that this emergence of things (Ayanal-Sabit) is the origin and source of all phenomena. For beyond that, as he says, there is only one absoluteness (Qūnawī, 2002e, 40). According to al-Qūnawī, "Allah (Haqq) wanted to emerge in the form of His perfection, which is hidden in the invisible of His identity and in which all judgments regarding His personal actions are recorded. And in every action (Sha'n), He unfolded according to the state of the action". In this way, Allah (Haqq) has made Himself known to the creature through these actions (al-Qūnawī, 2002a, 14). This station is manifested (zāhir) for the station called "the absolute hiddenness/non-manifested" (Ghayb al-Mutlaq), but for the following stations their states are hidden. In this station, the (divine) personality knows His names and attributes in a nutshell, but neither the existence of names and attributes for the (divine) personality nor the existence of a body is conceivable for the creatures. Since there is no detail and no difference here, this station is also called "Absolute Oneness or Unity (Wahdat)". Because the (divine) essence gathers all names and

attributes in itself, it is also called "al-Jāmī'" or "Allah"; because it theoretically conceals all the details of the different worlds within itself, it is also called the "Truth of Muhammad" (Haqīqa al-Muhammediyya) and "the Plane of Indentity" (Martaba al-Huwwiyya); and because it preserves all existence as a potential force, it is equated with the "Absolute Knowledge" (ʿIlm al-Mutlaq) and the "Pure Love" (Salt Ashq). (Erdem, 2018, 213-14).

3.6.3. The level of Souls (ʿĀlam al-Arwāḥ):

"The plane of souls" is also referred to as "the excellent soul" (Rūh al-A'zām) or as "the supreme pen " (Kalem al-A'lā). Al-Qūnawī, without repeating Ibn al-ʿArabī's "third level", which he referred to as "the second emergence" (The World of Domination/ ʿĀlam al-Malakūt; The World of Arrangements/ ʿĀlam Amr; The Level of Uniqueness/Martaba al-Wāhidiyya), immediately moved on to the "level of souls", which in Ibn al-ʿArabī actually represents "the fourth level". For Ibn al-ʿArabī defines "the level of the second emergence" as the station in which the essence (dhât) knows in detail all the universal and particular meanings that the qualities and names contain and distinguishes them from one another.

Although the knowledge (ʿilm) of Allah at this level encompasses the whole of existence in detail, the created beings are not aware of their own personality and form or of other beings similar to them. The beings on this level can be seen as beings in the project state. They do not yet have bodies. This is because their bodies and their various characteristics consist of some scientific forms. In other words, these "scientific forms", i.e. the projects, constitute the divine relations/causes for the creation of the beings in the "world of diversity" (kasrāt). The cause of these scientific forms is Allah Almighty, who has united all names and attributes in His essence.

Ibn al-ʿArabī describes the descent of the "scientific forms", which are on the level of the " fixed entity" (Aʿyān al-Sābita), into the spiritual level as the "level of souls". In this station, the scientific forms emerge as "simple substances" that comprehend themselves, their counterparts and Allah (Haqq). However, since they are not

bodies/materials, they also have no form, colour, time or space. They are purely spiritual beings; they do not accept fragmentation or convergence. It is impossible for humans to perceive this spiritual world with their senses. For this reason, this world is also called "the world of the hidden" (ʿĀlam al-Ghayb), "the world of glory" (ʿĀlam al-Ulwī) and "the world of dominion" (ʿĀlam al-Malakūt). This level is also the manifestation of the Absolute Essence (or entity) in the outer world in the sense of difference and otherness. On this level, the soul exists with its personality and, therefore, does not need a body for its existence.

On this level, the soul is alien to the body in terms of its abstractness, but it is connected to the body when it comes to accomplishing something. In other words, the soul always needs the body for perfection. In this station, the soul is identical to the body in one aspect and separate in another. This is the level at which the aspiration first becomes conscious. To the souls who recognized the truth (Haqq), Allah asked, "Am I not your Lord?" (The Qur'an, 7:172), and they replied, "Yes!" Here Allah has indeed introduced otherness with the personal pronouns "I" and "you".

As for the level of the soul in al-Qūnawī, this level is the realization of the descent of existence/the body into levels that have a certain difference. This level is different from the first two levels already mentioned, where there is no difference. According to al-Qūnawī, there is the level of concealment and, in contrast, there are the levels of perception, truth-witnessing (Shahada), revelation (zuhūr) and proclamation (i'lānn). In between is the "middle" level, which connects both sides. This level belongs to man and lies between the hidden. The middle level characterizes the exalted and outstanding souls (Qūnawī, 2002a, 33; 2002c, 28).

From another point of view, according to al-Qūnawī, the "entire soul" (Kullī Rūh) is characterized as the "pen" (Kalem), the most venerable of all beings, closest to Allah (Haqq), the bearer of divine attributes; and with these attributes, it is formed out as knowledge, deeds and state (al-Qūnawī, 2002a, 113). In other words, the truths of the soul are the forms of this level, especially in terms of absoluteness

(which excludes all kinds of records), the divine levels (which are limited by names and attributes), the entire existence and the hidden truths (al-Qūnawī, 2002a, 91). (Erdem, 2018, 215-16).

3.6.4. The level of imagination (ʿĀlam Misāl)

Ibn al-ʿArabī places the world of example (misāl) in fifth place. According to Ibn al-ʿArabī, this realm, which the philosophers call "the world of ideas (imagination)", lies between the world of souls and the world of substances/things. The world of example is the external manifestation of the absolute essence with forms and shapes that do not accept fragmentation, separation, division and union. Similarly, al-Qūnawī describes the world of example as an intermediate world between the world of souls and the world of substances that unites and unifies them (Konuk, 1988, 83). Elsewhere, however, al-Qūnawī characterizes this world as a world that unites the level of the absolutely hidden with the level of the truth-witnesses (Qūnawī, 2002c).

According to both assumptions, every soul in this world, for example, has assumed a form that is similar to the form worn in the world of substances. The concretization of morality also takes place in this world of example. This world is a plane on which the beings in the world of substances are represented in their kind by symbolic forms. For this reason, this level is called "the world of example"; it is also called "the world of a dream" (ʿĀlam al-Khayāl), "the realm of the intermediate world" (ʿĀlam al-Barzakh and the level of "the elements of goodness" or "Subtle Composites" (muraqqabāt-i Laṭīfa), because the human imagination reaches up to this level. There is goodness, mercy and spirituality in this world; but it is more intense than the world of souls, but even gentler than the world of substances. The density/intensity increases as one descends from above to below, and in the world of substances, it reaches its highest level (Erdem, 1990, 54).

In both thinkers, the aspect concerning the world of example that establishes its relation to the world of substances is called the level of "bound/marked example" (Misāl al-Muqayyad) or the level of

"connecting/continuous imagination" (Khayāl al-Muttasıl); and the aspect relating to the level of souls is called the level of "absolute example" (Misāl al-Mutlaq) or the level of "separated/discrete imagination" (Khayāl al-Munfasıl). Everything that exists in the sensual world also exists in the world of example. But not everything that happens in the world of example is present in the world of the senses. Since we are talking about beings with (divine) light, they far outnumber the physical beings. Because we are speaking here of the realm of the intermediate world, it unites the judgments of both worlds.

al-Qūnawī characterises the formative power or from the giver (Musawwir) of man as a copy of his power in this world and considers the relationship of the world of imagination to the form of the world, which is the manifestation of the divine name "The Manifested" (al-Zāhir), as the relationship of man's reason and imagination to his own form. According to him, "the soul of the form of the universe is in a sense the manifestation of the divine name "The Hidden/The Non-manifest" (al-Bātin). The embodiment of sensible things that have no form is expressed by the divine name "The One Who Takes Precautions" (al-Mudabbir); moreover, there is no lack of knowledge and power here" (al-Qūnawī, 2002f, 41). (Erdem, 2018, 217-18).

3.6.5. The Level of Sensory Perception (ʿĀlam al-Shahāda)

"The level of the witnesses of truth" (Shahada) is also referred to as "the level of possession", "the level of bodies", "the level of the despicable" and "the level of the perfect human being". This plane, according to Ibn al-ʿArabī, is the plane of appearances and manifestations of the Absolute Essence in the forms of bodies that can be divided into parts, split and joined. For this reason, the world of cosmic (created) objects and things that change, divide and dissolve is called "the world of formation (Kawn) and decay (Fasād)". Since the things in this world appeal to the senses, it is also called the "world of sensations and truth-witnesses".

Al-Qūnawī, on the other hand, considered this (earthly) world and "the perfect man" together in the "world of the witnesses of truth". Ibn al-ʿArabī, however, assigned a separate level to "the perfect man"

in the seventh plane and treated it independently. al-Qūnawī describes "the world of the witnesses of truth" and "the level of the perfect human being" as the last of the levels of origin and descent. "The plane of truth-witnesses" came into being with the command "Be" as a sign of the divine will (al-Qūnawī, 2002c,145). This is because the existence of the realisation of the world relies on the emergence of perfection, which depends on appearance and diffusion (al-Qūnawī, 2002a, 123). In a way, the world is the mirror of Allah (Haqq) with all the truths and forms it contains; on the other hand, Allah is the mirror of the world from another point of view (Qūnawī, 2002a, 69).

According to Ibn al-ʿArabī, man is at the last stage of the series of manifestation and creation, and according to him, the world and its parts are proof of the existence of Allah. The Prophet Muhammad and the human being he represents is the greatest and clearest proof. According to Ibn al-ʿArabī, man, who is the greatest proof of the existence of His Creator, is the meaning and splendour of the world. Here the Absolute Being attains the possibility of being contemplated with all the perfection of the divine forms in this polished, bright mirror.

Al-Qūnawī, on the other hand, says that Allah (Haqq) has made the first world, which is great in its form, into a book bearing the names and, according to proportion, the forms of science entrusted to the divine pen (Kalem al-Asma or Kalem al-Aʿlā). He also says that the perfect man, who represents "the small world" (microcosmos) due to his formal endowment, is a "middle" book that connects "the levels of names and named beings". He further says that Allah has made the Qur'an an enlightener that reveals that the creatures were created according to the form of Allah (Haqq). In this way, the secret of man's creation and the secret of his form and level are revealed through him. As a result, the Qur'an has become the explanatory exemplar of the characteristics of perfection manifested in man (Qūnawī, 2002c, 27).

Again, Allah (Haqq) called him "man", "khalif", and "shadow" and made only him among all His creatures a place and a site for the execution of His commands and judgments (al-Qūnawī, 2002a, 16).

Thus, he (man) became the mirror of the truth of knowledge and all its levels (Qūnawī, 2002a, 37).

For this reason, people have been given the greatest opportunity to gain knowledge in the universe. This knowledge shows a high degree of parallelism with the knowledge of the truth. However, the path to the knowledge of Allah (Haqq) is related to the knowledge of one's own judgments and situation. Knowing the truth (Allah) with Allah (Haqq) is the greatest knowledge. On this subject, al-Qūnawī says the following:

"We are the mirror of His personality and absolute existence in relation to our truths, which consist of the forms of our "known", which is anchored in the science of Allah in eternity. On the other hand, the level of Allah (the divine truth) is the mirror of our multiplying states and multiplicities. Therefore, we recognise ourselves only with Allah (in the divine truth)" (al-Qūnawī, 2002a, 68-69).

This coming from Him and returning to Him emphasizes the great importance that Allah has given to man. It is well known that "the truth of mankind" is the place of the first realization/emergence. In the sequence of truths at the level of understanding, the place of first realization/emergence and formation is always man, and in this particular context, the truth of Prophet Muhammad is crucial. In other words, the cycle of existence began with the divine truth and ended with man; for man is the last, the most complete and the most comprehensive of those who have been formed (al-Qūnawī, 2002b, 195).

From the perspective of "the level of man", what is appropriately expected of man is perfection. And that is perfection together with a set of conditions that are realized through perfection and the special and general rights that are binding and established for him in all stations, emergencies and levels (al-Qūnawī, 2002b, 169). The purpose of human creation is to represent human perfection at the highest level. For this reason, the goal that almost all Sufis, including Ibn al-ʿArabī, aspire to for man is human perfection. Indeed, this is also the goal of Qūnawī and Ibn al-ʿArabī; in other words, it is the

emergence of man in the divine realms and his representation at the highest level in man.

Appearance in the sense of emergence has been realized in the "perfect human being" (Insān al-Kāmil / Mertebe-i Jāmiʿa) in the most perfect way. Ibn al-ʿArabī treats "the perfect man" as the seventh level, which he regards as the last of the levels of existence. According to him, the perfect man is the soul of the universe. Ibn al-ʿArabī argues that Allah created the "Great Man" (universe/world), who was always created in need of protection, and man, who is more advanced than the world and who will reflect the truth and the whole being in its full perfection, in such a way as to demonstrate His power. Man is in the best position to understand this divine power. According to Ibn al-ʿArabī, the concept of man should be understood as "the perfect man"; and the most perfect man is the Prophet Muhammad. For he has gathered all divine and universal truths in his own soul.

For this reason, the last prophet was also called "Jawāmiʿu'l-Kalim". The Prophet Muhammad, who is the meaning of the tree of this universe in eternity, "is also the soul of the body of existence". In the perfect man, who is the seal of the treasure of the world, Allah has invented all the divine names and all the examples that exist and do not exist in the world. The perfect man, who embodies the soul of the worlds, who expresses the real place of appearance of all names, adjectives and judgments, and who was created in the form of the Almighty, was made the ruler of both the higher and lower worlds because of the (divine) perfection of His image. According to Ibn al-ʿArabī, thanks to this dominion, the perfect man is able to know the secrets of destiny - some of them in detail or in summary.

Allah has created man, whom He breathed from His own soul and created in His image, from soul, body and essence (Nafs). In the perfect human being, the person, the quality, the names and the actions have been condensed. Al-Qūnawī characterizes the perfect human being as a mediator/intermediate world between the hidden (ghayb) and the witnesses of truth (Shahada) and sees him as a mirror in which the truth of servanthood and dominion is reflected. For the perfect human being is the ultimate goal and the last being to be reached. The

first rank results from its level; for it is the mirror regarding the connection of the two divine seas as well as the possible and corporeal station (al-Qūnawī, 2002b, 13). According to him, the religious name of this station is "the darkness" (Âmâ); and its characteristic is the (divine) "uniqueness" (ahadiyya). And this is the level of the perfect human being (Erdem, 2018, 218-21).

CHAPTER 4

THE MEDICINE OF THE SOUL
(ṬIBB AL-RŪḤĀNĪ)

"My surah is the surah of 'Tanzīl' *(Zumar). For I have been permitted to read all that has been revealed, i.e. the surahs of the world and verses of the divine book."*

(Ibn al-ʿArabī)

4.1. An Introduction to the Medicine of the Soul (Tibb al-Rūḥānī)

The secret sciences are among the sciences that are written for the "heart" (fu'ād). When the traveller (sālik) reaches the station of the secret, the meaning becomes recognizable, and the related science is given to every one according to his aptitude. These meanings, which are usually unspoken and kept secret in Sufism, have been expressed in the Akbariyya tradition. This meaning, which is an interpretation of an ambiguous (mutashābih) meaning, results from the interpretation of wisdom, which is also interpreted as part of knowledge (maʿrifa) in Sufism, as knowledge in the Akbariyya tradition.

The secret sciences have been classified by some scholars in the history of Islam, and Imam al-Ghazzali (d. 1111) is one of the most important in the history of Sufism in this sense. In connection with wisdom, Abu Musa Jabir Ibn Hayyan Al-Azdi (known in the West as Geber) is significant in history. In his works on alchemy, Hayyan made classifications of the secret sciences. The fact that the interpretation is made through the terminology of the manifested/secular (zāhirī) sciences has become a problem/issue, especially in the studies of the history of Islamic sciences. As a result, the secret sciences have been confused with the manifested/secular sciences.

"The Medicine of the Soul" or “Disciplining the Soul” (Tibb al-Rūhānī) is one of the highest-ranking sciences among the secret sciences. This science is explained in Ibn al-ʿArabī's work *Futūḥāt al-Makkiya*. This explanation, which is not under a separate heading, is hidden between the lines and is expressed from one level. The subject of knowledge (maʿrifa) of Ibn al-ʿArabī presupposes that one is aware of the levels of meanings, concepts, sciences and divine names. In Ibn al-ʿArabī's realm, everything is graded from earth to heaven. When the

meanings are graded, the nature of the concepts also changes in terms of the content used in that meaning, and the sciences that have different meanings become sciences that express the same truth, and in this sense, the levels of sciences emerge.

Scholars have long complained that "students have become scholars of books". The key to the book is the scholar himself, and the book is read in the presence of the scholar. Ibn al-ʿArabī himself received permission and authorization (ijāza) to read and comment on the books of some scholars, and with the permissions he gave to his students, the works of the scholars from whom he received permission and his own books were read and recited. If this meaning does not appear, one cannot write a supplement (talikat) or a commentary on a scholar's book without his permission.

"The Medicine of the Soul" (Tibb al-Rūhānī) is a supplementary scripture (talīkāt) written by a disciple (Tālib) who took a lot of time to prepare the permission and recitation. (Hijrah: 1441 month of Ramadan; 2019).

4.2. The essence of the medicine of the soul (Tibb al-Rūhānī)

The main meaning that Ibn al-ʿArabī emphatically emphasises in his works is the relationship of knowledge (maʿrifa) with the Qur'an. The Qur'an is the source of every meaning of science. When the traveller (sālik) on his spiritual wayfaring (sayr wa-sulūk) begins to hear the Qur'an from His "*Speaker*" (Al-Mutakallim), he turns towards the hidden, the truth. In this sense, the Quranic expedition is a scientific journey.

According to Ibn al-ʿArabī, knowledge (‘ilm) is a meaning that is in every breath: "*You should know that every living being and everything that can perceive, in every breath, new knowledge in relation to its (empowered) perception. However, the individual may not realize that what he takes in with each breath is new knowledge. In reality, however, it is knowledge*" (Ibn al-ʿArabī, 2015, vol. II, 26)

Man's proficiency with the science in question signifies a level, and in this sense, there are levels of science. *"Since sciences rise and*

fall depending on whether one knows them or not, the scholars of Allah dealt with such knowledge as has great value. When a person is empowered by these sciences, his soul is purified and his (spiritual) level is elevated. The highest level of these sciences is "the knowledge of Allah", and the highest path to the knowledge of Allah is "the knowledge of phenomena" (tajallī). Below this is theoretical knowledge, below which there is no knowledge of Allah. The sciences below are some beliefs that are found among the majority of people. However, they are not considered knowledge" (Ibn al-ʿArabī, 2015, vol. II, 27)

For each person, science develops in a way that interests them. In this sense, knowledge is synonymous with becoming. Knowledge that exists in other states is considered "manifested science" in Ibn al-ʿArabī's thinking and is not considered a real science in the truest sense.

"From the moment a person begins to climb the ladder of ascension (Miraj), a divine manifestation corresponding to the ladder of ascension takes place for him. For each of the people of Allah has his own ladder, and no one else can climb it. (-) The first step is Islam. Islam means submission/devotion. The last step is "becoming one with the divine existence" (fanā') and "the eternity of Allah" (baqāʾ) in between. These are faith, good action (ihsan), knowledge, sanctification, glorification (taqdīs), incomparability (purification of Allah from all deficiencies) (tanzīh), wealth, poverty, contempt, (divine) superiority (izza), change, caution in change. When ascending: "fanā'(annihilated)"; and when entering a higher level: "baqāʾ". When one leaves any degree, the sciences of appearance are erased from one's hiddenness (knowledge) as the person's revelation increases. This happens until the last degree is reached" (Ibn al-ʿArabī, 2015, vol. II, 30).

The reason for the increase of the sciences of appearance in the manifest and hidden worlds is composition (tarkīb). For this reason, everything that Allah has created and that He has formed in manifestation as composition has a hidden and a manifest side.

Accordingly, every being other than Allah is a composition. This is the knowledge given through discovery.

In Ibn al-ʿArabī, the most challenging condition for theoretical understanding in relation to the concept of knowledge (maʿrifa) is the levels of meaning. This meaning, which Suad al-Hakīm expresses with the phrase "the word to ascend to heaven" (Mi'rāj al-Kalima), is the continuous semantic expansion of the concept's frame of meaning; it is simultaneously the ascension/ascension (ʿurūj) of the traveller and the ascension/ascension of the concept (Çakmaklıoğlu, 2007, 406).

The secret sciences are located in the planes referred to as *"the planes of heaven"*, and this meaning is similar to the classification of sciences from the point of view of the manifest sciences. The difference is that the science of each higher heaven encompasses the sciences of the lower heaven. In other words, the secret sciences are not categorized into a specific field like the manifest sciences. Therefore, mathematics and physics, for example, do not have separate meanings. Mathematics also includes physics. In this sense, "the medicine of the soul" (Tibb al-Rūhānī)[40] is the name for the higher level of "the science of spiritual foresight (Firāsa)" and the science of chemistry; i.e. "the medicine of the soul" includes both "the science of spiritual foresight" and the science of alchemy.

The secret sciences are the sciences that are learned on the heavenly planes. In Ibn al-ʿArabī's work *Futūḥāt al-Makkiya* there is a heading that reads as follows: "Science of the alchemy of bliss" (108th chapter, 167th section). Ibn al-ʿArabī explains the topic in the context of a spiritual expedition:

"During the expedition to the heavenly planes, one meets the Prophet Yūsuf (Joseph) in the third heaven. The Prophet Yūsuf is the owner of the science of interpretation, he teaches the embodiment of meanings and relationships in the sense and in the senses as well as their interpretation. The Prophet Idris (Enoch/Hanok) is in the fourth

[40] *Tibb al-Rūhānī* (The Medicine of the Soul) has been dealt with in detail in the work "*al-Futūḥāt al-Ilāhiyyah fī Sharḥ al-Mabāḥith al-Asliyyah"* (a commentary on "*al-Mabāḥith al-Asliyyah"* of İbnü'l-Bennâ es-Sarakustî) by Ebü'l-Abbâs Ahmed b. Muhammed b. Mehdî el-Hasenî eş-Şâzelî.

heaven. Idris teaches the transformation of divine matters. In this heaven, one learns about the invisible, shahadet, veiling and appearance as well as death, life, confusion, confusion, stagnation, love and grace. In addition, one learns here in a special way from the name "the manifested one" al-Zāhir), the things that arise in the place of the hidden, and from the name "the hidden one" (al-Bātin), one learns things that arise from the name "the revealed one", depending on the endowment of the places of appearance. In the fifth heaven one is the guest of Harun (Aaron). In the sixth heaven is Moses and in the seventh heaven is Abraham".

The spiritual ascension of the traveller and the fact that he is assigned to a different science in each heaven is at the heart of the relationship between spiritual knowledge (maʿrifa) and scholarly knowledge. In addition to the connection between the sciences and the prophets, there are also the levels of heaven and the levels of the sciences. "The science of wisdom" (ʿilm al-hikma) is the core of the meanings contained in the works of Ibn al-ʿArabī. Wisdom is described as a knowledge (ʿilm) that is different from spiritual knowledge (maʿrifa).

In Ibn al-ʿArabī's cosmology, the book Al-Isfār an-Natā'ij al-Asfār is significant. It mentions the journeys of the prophets, the angels, the divine names, and the heavenly and despicable worlds.

According to him, the reason for the expeditions is the substitution of the beginning of the world with regard to their movement. This journey of existence also means emergence (Zuhūr). Ibn al-ʿArabī chose the word "*isfar*" as the title of the book because this word means the removal of the veil from something. Part of the expedition book is dedicated to the journey of the Prophet Idris. Idris saw the following on his expedition:

"*With the knowledge that Allah has revealed, he saw that one part of the universe was connected to the other part and that one part was subordinate to the other part in terms of its commands, he saw the connection and separation of the planets in their areas, the different movements of the universe and the celestial spheres, and the fast-moving celestial spheres*" (Ibn al-ʿArabī, 2016, 38).

Ibn al-ʿArabī explains that the one who undertakes an expedition into the universe of his heart, as Idris did, will see the greatest divine power and sovereignty over the universe (Malakūt). He will also be shown the entirety of the material world (jabarût).

"(This person) observes the secret of life, which is the soul of life. Through this secret, life has been transmitted and spread to all living beings. Among the many souls, it distinguishes the great and the small and gives to each rightful owner what is due to him. She recognizes who has made the derogatory marks (remarks) on her, as well as the levels of her soul that are exalted. It knows how the branches emerge from the roots and the tendency of the branches to reunite (with Allah), the form of the universe and the transmission of His judgment, and similar knowledge (maʿrifa)" (Ibn al-ʿArabī, 2016, 40).

According to Ibn al-ʿArabī, "the science of wisdom" (ʿilm al-Hikma) is one of the most important sciences. Sheikh Ibn al-ʿArabī says that the Qutb of the Qutbs of wisdom is the Qutb of the world of breaths. Since every world is subject to the judgment of one of the names of Allah, there is a science for every world that is the treasure of this divine name. The Qutb of the world of wisdom and breaths is the Prophet Idris (Enok/Hanok), the "Wound Therapist" *(Mudāwi' al-Kulūm*). After that, the line of the science of wisdom leads to Luqmān.

Ibn al-ʿArabī expresses the science of wisdom primarily through alchemy. In this sen*se, "the medicine of the soul"* is the level of the science of alchemy. The key to understanding the "*medicine of the soul*" (ʿilm al-Tibb al-Rūḥānī i) in Ibn al-ʿArabī is primarily the two terms "knowledge" (maʿrifa) and "perfection" (kamalāt) used by the great sheikh. "maʿrifa" is the knowledge that arises directly in man as a result of divine manifestations, which leads man to Allah and is therefore the source of true happiness, and which is attained through the ascent of the individual/partial (juzʾī) soul to the inclusive/universal/whole (kullī) soul, which is based on training (taʿlīm), the spiritual wayfaring (sayr wa-sulūk), education of the soul (riyazāt) and effort (mujahada) and not on theory. "Maʿrifa" is the most necessary knowledge that arises in the human soul during spiritual

discovery (kashf) and carries an undeniable certainty. According to Ibn al-ʿArabī, this science of manifestations and discoveries is the most perfect way to achieve *"the knowledge of Allah"* (maʿrifa al-Allah) (Çakmakoğlu, 2007, 96).

Ibn al-ʿArabī regards the entire universe as a book and the meaning of *perfection (*kamalāt*)* is interpreted through everything that has been created;

"Stones can transform after a long period of time if they pass through long periods of time. The reason for this is the honour (ʿizza) they have gained through the divine name "The Honorable" (Al 'Azīz). This name is designed to call them into existence from the divine level. By calling them into existence with this name, He demanded from them the level of perfection (Kamalāt) so that they could be identified with the quality of honour (ʿizzat). The name "'Azīz" wanted the mines to belong to him. The scholars/sages know that their existence is due to this name. Therefore, the goal that the mines want to achieve is the only form in which perfection can be found, and that is to become gold. Along the way, some accidents occur with the name "al-Darr" and its siblings, which attach themselves to the mines and sicken their beings and take them away from the path. So the level they have reached is sovereign over them. (-) In the derivatives and elements there are protectors of the divine names from the natures and elements. They have power over these things at the discretion of the owner of the plane, which is the divine name. (-) The plane of perfection is the place where all these judgments are so balanced that the judgment of one cannot cancel the judgment of the other. When the substance is freed from the influence and forms its form from itself and protects itself from the influence, it means that it has reached the level of perfection" (Ibn al-ʿArabī, 2015, vol. IX, 143).

Understanding this comprehensive theoretical approach is the most important point in reading and understanding the works of Ibn al-ʿArabī. Ibn al-ʿArabī interprets both the Book of the Universe and the verses of the Qur'an Al-Hakīm in a similar way and describes the secret sciences using this method.

Ibn al-ʿArabī says that the purpose of religion is to attain perfection in the threefold combination of (good) deeds, states and knowledge. The goal of human life is to realize the knowledge that Adam was taught. Ibn al-ʿArabī calls this knowledge "perfection" (kamalāt*)*. "The medicine of the soul" (Tibb al-Rūhānī) is one of the sciences for attaining perfection.

In his work *Mawāqiʿ al-Nujūm* " (The Position of the Stars), Sheikh Ibn al-ʿArabī greets the last Prophet (peace be upon him) as follows: *"Muhammad, the son of Abdullah, "the shining leader" (Imam al-Azhar), "the one praised for his repentance" (Tawba afhar), "the elixir of state" (Iksir al-Dawla), "the Red Sulphur" (Kibrit al-Ahmar)".* This meaning reveals both the nature of the "medicine of the soul" (Tibb al-Rūhānī) and the healing (Shifā). The elixir is a miraculous remedy, and this refers to the Messenger of Allah:

"We have been commanded to honour and greet both the Prophet Abraham and the Prophet Muhammad in prayer. For Allah, honouring (Salat) is a manifestation of mercy (Rahma), just as healing is a manifestation of mercy. The Prophet's station declared that the healing that is realized through the use of the reasons (serving it) is also the healing of Allah. For it is not possible to remove the reasons completely. In one tradition it is said that Allah has created a medicine for every disease that He has created. Along with honouring and welcoming, Allah wanted to express the blessings He gave to Muhammad and Abraham as His will" (Ibn al-ʿArabī, 2015, vol. XVII, 62).

The meanings related to healing found in the Qur'an are the key to understanding the science of "medicine of the soul" (Tibb al-Rūhānī). Apart from the verses in the Qur'an that the Sufis call "healing verses" because the word "healing" appears in them, the verses that express miraculous recovery point to the "medicine of the soul". Apart from the verses about miraculous recovery that refer to Jesus (peace be upon him) and Job (peace be upon him), the recovery of Jacob's eyes (peace be upon him) by bringing the shirt of Yūsuf (peace be upon him) in Surah Yūsuf has the meaning in which miraculous recovery is expressed. In these verses, instead of healing,

recovery is expressed in other words, and the science of alchemy is the truth of these divine names.[41]

According to the judgment that the manifest is the form of the hidden, the secret sciences were translated into writing through the terminology of the manifest sciences. In this sense, the science of the *"soul of medicine"* (Tibb al-Rūhānī) is also expressed in the language of medical science, the meaning of which is based on similarity (tashbīh) and therefore requires explanation and interpretation:

"There are three types of disease: Diseases of the body (physical diseases), diseases of the mind/reason, and diseases of the soul. While the diseases of the body are known to physicians, the remedies for diseases of the mind, according to the natural temperament (of the sick person), are retreat to a secluded/peaceful place (khalwa), abandonment of contemplation (tafakkur) and constant devotion (dhikr). The sicknesses of souls are based on three levels: (a) words, (b) actions and (c) states.

(a): The first of the word diseases has to do with the true word. This is one of the greatest diseases of language. The cure is to know where to say the right word. The second is to inquire (eagerly and feverishly) into the condition of people and what they are doing. The cure for this disease is to follow the Prophet, who forbade this behaviour from his companions who returned from a journey at night and would not enter their homes. The third is to speak ill of others and to speak (in front of the person) of good deeds that one has done for the person. The remedy is to know that the spiritual gain from the

[41] In the Qur'an, recovery is expressed by three different terms or three different (divine) names: *healing (Shifā); purification/salvation (ubriu) and discovery/salvation (kashf).* Mending ("*ubriu and takashshafu*" here means "*saving*"), which occurs in Surah " Āl ʿImrān " and Surah " al-Anbiyāʾ ", is a direct expression for "*miracle*". "*And will make him [('Îsâ (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him (ubriul) who was born blind, and the leper, and I bring the dead to life by Allâh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe."* (The Qur'an, 3:49). *So We answered his call, and We removed (keşefnâ) the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.*" (The Qur'an, 21:84).

benefactor's good deed will be nullified if the person being favoured feels uncomfortable about it.

(b): Diseases in actions and behaviors are that it is better to do an action in a group, such as performing prayer, than to do it alone. This is one of the greatest diseases of the soul. The medicine for this is found in the two verses of the Qur'an: "Knows he not that Allâh does see (what he does)?" (The Qur'an, 96:14). "He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the hearts" (The Qur'an, 64:4). Another mental illness is to stop doing good deeds because of people. According to the Sufis, such behaviour is hypocrisy (riyāʾ), while doing good deeds only for the sake of man (in order to gain the favour of a man in addition to Allah) is not hypocrisy but polytheism (shirk) according to the great people of Allah. The medicine for this is this Qur'anic verse: "While Allâh has created you and what you make!"(The Qur'an, 37:96) and similar verses.

(c): The diseases related to human conditions are, for example, cultivating friendship with good and God-fearing people so that the appearance of being a good person is created among the people. But such a person is devoted to his lusts. The other is to appear to be in a different state than the one you are actually in. The medicine is to carry only the state that is present in one's soul and that one is allowed to carry. Those who know these diseases and their medicine and use them against their lusts will benefit from them" (Ibn al-ʿArabī, 2015, vol. VIII, 152).

Ibn al-ʿArabī mentions that the sheikhs must know both "the medicine of the soul" (Tibb al-Rūhānī) and "the science of diseases and medicine" as sciences (‘ilm). The essence of both sciences is similar, but one is the knowledge related to the heart and the other has a special position in the science that deals with wisdom. The problem lies in their level. The science of disease and medicine is one of the sciences that, in the Sufi tradition, is connected with self-education or the education of the soul.

"The seventh type of knowledge is knowledge of diseases and medicines. This knowledge is needed by the sheikhs who want to

discipline (the students). Medicines, on the other hand, benefit those who use them. If the sick person does not take medicine, the effects do not materialize. Their place is specifically in the souls. Mind/reason or body has nothing to do with these diseases" (Ibn al-ʿArabī, 2015, vol. VIII, 146)

In Ibn al-ʿArabī's composition, the "medicine of the soul" is of the same essence as "the science of alchemy" and "spiritual foresight" (Firāsa). In other words, these sciences are not only different faces of truth but also have the same meaning but on different levels.

4.3. The Science of Spiritual Foresight (ʿIlm al-Firāsa)

Ibn al-ʿArabī dedicated a special chapter to the science of spiritual foresight or discernment (ʿIlm al-Firāsain his work "Divine Measures" (Tedbirat-ı İlahiyye). According to Ibn al-ʿArabī, spiritual "foresight" or "discernment" (Firāsa) is a light from the light of Allah that guides His servants to Him (Ibn al-ʿArabī, 2013, 215). Foresight (ʿIlm al-Firāsa) has both a wisdom-related and a legal dimension. The science of wisdom (ʿIlm al-hikma) reads the (legal) evidence in the outward appearance of creatures based on their causes. The science of spiritual foresight (ʿIlm al-firāsa), on the other hand, has a different reading. Ibn al-ʿArabī states that the written information in this chapter deals with the following topics: Knowledge of the Idea (Maʿārif-i Fikriyya), Theoretical Sciences (ʿulūm al-nazariyya), and Experiential Judgments (ahqam al-tajruba).

"Our book contains topics that the upper and lower classes need". From this point of view, information is given from the ancient philosophical tradition. In the 7th volume of the work *Futūḥāt al-Makkiya*, the topic is discussed in the 148th chapter under the title "*The Knowledge of the Level of Foresight and Its Secrets*" in connection with the Tibb al-Rūhānī (Medicine of the Soul). According to this, spiritual "foresight" (al-Firāsa) is divided into "natural" and "divine". The "wisdom-related foresight" in the above distinction is here the "natural foresight".

"You should know that a person who acquires the quality of foresight bears certain signs that indicate that he has discernment.

While some of them are natural signs that arise from the temperament - this is the wisdom-related foresight (hikam al-firāsa) - others arise from the soul, from faith - this is the divine foresight (divine firāsa). The "divine foresight" is the divine light in the inner eye (basīra) of the believer. Through this light, when a spiritual discovery is made, the believer recognizes the state of the thing that is the object of foresight and the things that are brought to him. Therefore, the believer's foresight is more comprehensive than natural foresight. For natural foresight can only give as ultimate knowledge the knowledge of good and bad morals; it refers only to the learning of conditions that cause haste and slowness in things and in all bodily movements" (Ibn al-ʿArabī, 2015, vol. VII, 370).

"Foresight" (firāsa) is a level and a state of opening the eyes of the heart. "*First of all, you should know that faith-based foresight is a divine light that is bestowed on the eye of discovery (basīra)*" (Ibn al-ʿArabī, 2015, vol. VII, 371). "*The light of divine foresight also gives the information about such deeds that please and displease Allah, even without the owner of the foresight being present there. After such a person has performed an action, this light appears before its owner. The behaviour in question leaves a mark in the organ from which it emerges, and only the one who has foresight can know this mark*" (Ibn al-ʿArabī, 2015, vol. VII, 370).

The divine light of foresight is attributed to Allah, and it is important that Ibn al-ʿArabī explains the relationship between foresight and genealogy (ʿIlm al-Nasab). Genealogy (nasab) is a hidden science that gives information about a person's ancestry.

"The name of Allah is the name that gathers in itself the judgments of all names. For the light of foresight presents the condemned and praised actions that lead to misfortune and happiness in the Hereafter. Foresight takes such a dimension that some people, when they see a person's footprint in the ground, can say, 'This footprint is the footprint of a happy person' or 'This footprint is the footprint of an unhappy person' before the person has not been found. In fact, the scout following a trail says the following. 'the owner of this track has, for example, white skin or squinting eyes'. So that, the one

(who has the foresight), describes - almost as if he had seen the person in question - their creation and the temporal states associated with their creation. All this is seen in their trace without the person being seen. In the genealogy (Ilm-i Neseb), a judgment is made accordingly" (Ibn al-ʿArabī, 2015, vol. VII, 371).

"*The one who has foresight knows the good and the evil that can occur in this world and in the hereafter, the condemned and the praised behaviours, the ugly and the beautiful customs and the conditions brought about by nature and spirituality. Furthermore, the one who has foresight also distinguishes the religious rules/judgments with the help of this light - these are the five rules. On the other hand, he learns through this light the divine names that underlie a movement, the high souls that look upon the owner of the movement, and the signs that emerge from the movements of the stars*" (Ibn al-ʿArabī, 2015, vol. VII, 372).

Foresight is not a counterpart of a certain level: *"Foresight is something given by Allah. Anyone, with or without a clean nature, can achieve it"* (Ibn al-ʿArabī, 2015, vol. VII, 374).

4.4. The Science of Alchemy (ʿIlm al-Kīmiyāʾ)

There is a similarity between the science of alchemy (ʿIlm al-Kīmiyāʾ) and the medicine of the soul (Tibb al-Rūhānī) both in method and concept. The science of alchemy means knowing the elixir: "*The physician and the alchemist are essentially the same. Both sciences are concerned with the art of transformation, and the 'elixir' is the secret of this".*

In the 14th chapter of the first volume of *Futūḥāt al-Makkiya,* there is a section entitled *The Healer of Diseases and the Science of Alchemy* (*Mudāwi' al-Kulūm and ʿIlm al-Kīmiyāʾ*). In this section, the Qutbs, which are the observers of the breaths, and their secrets are discussed as follows:

The first secret that this Qutb learns is the first time from which the times arise. The first activity he is charged with is the action required of the soul of the seventh heaven, i.e. the heaven in which creation and decay begin. Through his management and art, he

transforms iron into silver and, above all, into gold. This is a secret that is not readily known. But no wealth is demanded in return. On the contrary, to reach the level of potency, beauty is ultimately the goal and it is acquired during the creation process. The first level consists of the combination of mineral vapours such as sulphur and mercury through the movements of the sphere and natural heat. Everything that is created in the mine requires a purpose, in other words, competence. Competence means becoming gold. But while he is at the mineral stage, some diseases and ills surround him. These are excessive dryness or excessive wetness, heat or cold, which bring it out of a state of equilibrium. The disease thus produces a form of metal in the thing in question, which is called iron, rust or lead. This healer (judge) was given the source of the medicine (cure) and the knowledge of the treatments. Taking these medicines removes the disease that attaches itself to the person who asks the minerals to become potent - and mind you, potency means becoming gold (Ibn al-ʿArabī, 2015, vol. I, 432).

Ibn al-ʿArabī informs about the elixir that was given to him for the first time (as follows):

"Whoever adheres to the way of Allah (Haqq) frees himself from the things that dominate him and thus becomes master of things. This is the method of getting rid of disease. I have not met anyone who knows about it, nor have I seen anyone who has pointed it out or discovered it outside of this section or our words. This crafter/artist can bring forth an entity called "elixir" and wear it on metallic objects of his choice. In this way, the healing potion changes the material/mineralogical body that accepts it. In this case, there is only one medicine, and that is the elixir. The elixir transforms some bodies into its own judgment and the mineral in question now does what the elixir does. In this case, the new mineral (for the elixir) is called the 'advocate/representative'. The representative has an effect on the other mineralogical bodies and carries out its judgment" (Ibn al-ʿArabī, 2015, vol. VIII, 37).

Ibn al-ʿArabī evaluates the science of alchemy in relation to "wisdom" as follows:

"*The purpose of mentioning this chapter is to teach the connection of wisdom between the two methods in the field of so-called "alchemy". Why is the term "the bliss of alchemy" used here? For it is so that in it, in addition to the bliss that is necessarily present in the eyes of the people of Allah, there is an addition that is better than this. And this has the property that chemistry increases the degree of perfection of people. For although perfection is not given to every happy person, every perfect person is happy. But not every happy person is perfect"* (Ibn al-ʿArabī, 2015, vol. VIII, 37).

The science of wisdom (ʿIlm al-hikam) comprises the following sciences: alchemy, astronomy, man, minerals, nature and the medicine of the soul. Because of this importance, the sciences in Ibn al-ʿArabī's works are essentially inseparable. When the various sciences in Ibn al-ʿArabī's works are analyzed with regard to certain topics or certain terms, the meaning becomes more understandable. The real truth regarding the medicine of the soul (Tibb al-Rūhānī), the science of alchemy ʿIlm al-Kīmiyāʾ) and the science of foresight lies in the terms "disease" and "*cure*".

Ibn al-ʿArabī reads the illness and cure from the Book of the Cosmos;

"When the substance distances itself from the effect and at the same time forms its shape from itself, protecting itself from the effect, this means that it has reached the level of perfection. Among minerals, this property only applies to gold. In the other forms, there are diseases and ailments that distance the minerals from perfection. And so mercury, lead, iron, copper and silver are created. If the mineral leaves its place in the earth's elements, it remains permanently afflicted with disease. If a metal expert knows this and wants to bring such a mineral to the level of perfection, he can do so by removing the disease. A disease is either an excess or a deficiency, and medical treatment is possible by eliminating the deficiency or minimizing the excess. A physician is one who adds something to the deficit or subtracts something from the excess" (Ibn al-ʿArabī, 2015, vol. IX, 143).

According to Ibn al-ʿArabī, "disease" is a consequence of the process of creation, which encompasses the whole world. In this sense, diseases are of the same nature in the science of chemistry and the medicine of the soul. In Sufi terminology, this meaning is referred to as "cause" ('illa). Ibn al-ʿArabī refers to the sick person as a "captive".[42] "Shāfiʾ " is the one who removes the diseases and sets goals. For diseases only arise when the goals are lost - (in other words) when the journey of perfection is interrupted or stopped. The level of healing is the level that brings its owners to their goals.

"'illa" is the assumption that reason or cause exists, and Allah (Haqq) is the cause itself. Which means; that the cure comes only from Allah. He is the cause of causes. He has provided the cure specifically for Himself. The cure is the cause of the removal of the disease. But not every cause is a cure. Allah is the one who determines the causes. Allah has determined certain judgments for the causes. He has created the medicine as well as the disease. If "'illa" means cause, the judgment belongs only to Him, and if "'illa" means disease, the judgment belongs to Him again. In this case, "'illa" is medicine in the sense of disease, but if it means reason, then it refers to wisdom. In any case, "'illa" is a warning from Allah to His servant" (Ibn al-ʿArabī, 2015, vol. IX, 181).

"The Sufis called the disease "cause" ('illa). This is because they see both the interdependence of the cause ('illa) with what is caused (māʾlūl) and the *interdependence of what is caused (disease) with the cause. Since some divine warnings are realized through pain and suffering, which souls naturally dislike, the Sufis prefer to use the name "cause" ('illa) as a collective term for all warnings. Illness is called a cause because of the weakness it embodies, and therefore, it is one of the greatest warnings to return to Allah. Allah has made causes that move away from Him a veil, and souls turn to them, forgetting Allah; the creatures see hope only in them. Even if the cause ('illa) is the same as the reason (sabab), the change of name must also have a judgment. Therefore, the cause ('illa) is the counterpart of the reason because the cause ('illa), by its nature, enables us to remember*

[42] "The sick person is the person who is in the captivity of Allah (Haqq)" (Ibn al-ʿArabī, 2014, vol. 5, 124).

God. Therefore, it is more appropriate to refer to the word warning as the cause. The reason (sabab) that does not lead you to Allah, from which no divine warning emanates and which does not awaken in you a divine consciousness, cannot be a cause ('illa)" (Ibn al-ʿArabī, 2015, vol. IX, 224).

*"He (Allah) is the Creator (Khāliq), the order-keeper of the created (Bāri'), the performer of forms (Musawwir) and the healer (Shāfi'). In the expression "with You" in the Prophet's statement "I seek refuge with You", "Haqq" (Allah) is the cause ('*illa*) itself. Therefore, healing can only come from Allah, for there is no other who makes healing possible. It is Allah who heals all diseases. Allah has set the causes and they cannot be removed. He has laid down certain laws (judgments) for the reasons, and these cannot be rejected. He is the Cause of the causes. Allah created the medicine, just as He created the disease. However, He has explicitly included healing (and not medicine) in His own sovereignty. The cure is the cause for the removal of the disease. But not every cause is a cure. So, every cause is a cause, but not every cause is its cause. (-) If the cause is understood as a reason, judgment belongs to it. In this case, the cause is medicine in the sense of disease, but in the sense of reason, it is wisdom. In either case, the cause is a warning from Allah to His servant. This warning can sometimes take the form of a shaking up from the sleep of carelessness that has somehow caught a person. What comes after that is sickness and distress"* (Ibn al-ʿArabī, 2015, vol. IX, 223).

"The one who investigates the nature of medicine finds that which corresponds to the nature of the disease that has taken root in the patient. The Compassionate One (Raḥmān/Allah) frees the sick person from distress. And this happens through the breath of the Compassionate One. Therefore, for the verifier (Muhaqqiqi), every food is a medicine. For the world fears the destruction of its own existence. For its existence came from non-existence and fell in love with existence. When it finds something that overwhelms it and leads it to nothingness, it immediately seeks that which will ensure its survival and remove the judgment of the disease or the fear of the disease. This is the food with which one lives and the medicine in

which the cure is found. In whatever way all this happens the situation is as presented. Everything that is in development is a plant. The development that is made possible for it is its nourishment" (Ibn al-ʿArabī, 2015, vol. IX, page 150).

According to Ibn al-ʿArabī, healing is nourishment in the sense of medicine. Everything other than Allah is essentially causative ('illa) and causative (mā'lūl) (at the same moment also ill), but indirectly healthy. For if Allah loves the creature, then health is also bestowed upon it. Just as He loves His servants who want to approach Him with their voluntary prayers, this love is also a love that is rooted in this reason. When Allah loves His servants, the state is given in which He becomes their ears and eyes. In this case, disease and cause are eliminated from the living being and it becomes healthy. Now his eye functions in the sense of what it can take in, and his ear hears everything that can be heard in this respect. The one who is healthy in essence and indirectly in a cause-related state is the one who realizes that existence is nothing other than Allah. Therefore, there is no disease in the existence (of Allah) with regard to its truth. However, when it appears in different forms in the eyes of those who contemplate it, judgments are made about Him with the judgments of possible beings. In this case, Allah manifests Himself in an indirect causal way ('illa), which means that it appears that way in the eyes of those who contemplate it. It is about the truth in which He is. Some different colours also appear in the eyes of those who look at the light. It is not coloured by itself, i.e. not in its essence. And so the healthy becomes a cause-related ('illa) (Ibn al-ʿArabī, 2015, vol. IX, 124).

"While nature resembles matter, the entire (universal-divine) soul (kullī nafs), which has the quality of influence or effect, resembles the worlds. The passivity in the elements is realized through their movement. The body formed from matter is the human body. The property that is the soul of the material body is similar to the human body, i.e. the particular human soul (cüz'i nafs- "minor nafs"), which is the blown soul (of Allah). Material bodies strive for the degree of perfection that makes their external existence possible. However, they are of varying quality due to the diseases with which they are infected during their creation. Similarly, man (who was created for the sake of

perfection) can only be removed from perfection by the diseases and causes that afflict him" (Ibn al-ʿArabī, 2015, vol. VIII, 39).

Muhyiddin Ibn al-ʿArabī explains that the perfection for which Allah has created man is the caliphate. The caliphate is a special station among the messengers as a sign of their prophethood. "*When Allah authorizes the Messenger to rule over those to whom he was sent, it means 'appointing a caliph' or 'caliphate'*" (Ibn al-ʿArabī, 2015, vol. VIII, 38). Souls can reach the state of perfection by working in a legitimate way. By its nature, the soul is ready to accept the things revealed by Divine Providence. This is because souls were created from a single substance.

4.5. The Soul Doctor (Tabīb al-Arwāh)

The most important term in connection with the science of the "medicine of the soul" (Tibb al-Rūhānī) in the works of the Greatest Master is "the doctor of the soul" (Tabīb al-Arwāh). This term, which is contrasted with the doctor of the body, reveals the scope and nature of the science. "The medicine of the soul" (Tibb al-Rūhānī) is a legacy from the Prophet to his heirs. The owner of the science of "Medicine of the Soul" (Tibb al-Rūhānī) is "the Soul Doctor" (Tabīb al-Arwāh). The duty of the Soul Doctor (Tabīb al-Arwāh) expresses both the limits and the essence of the science of the "Medicine of the Soul" (Tibb al-Rūhānī).

"The 'doctors of the soul' are (in the truest sense) the prophets. They treat morals and administer and heal the goals of the soul, such as through recommendation, devotion (dhikr), advice, sublime behaviour and warning. They treat morality by teaching praiseworthy behaviours that bring happiness in the sight of Allah, mankind and the exalted spirits" (Ibn al-ʿArabī, 2015, Vol. VII, 373).

In Sufism, the soul doctor is the sheikh who accompanies his disciples (murīd) on their spiritual journey.

"The doctor of souls knows the rules of religion, order and truth open to everyone to such an extent that he can cure the diseases in the souls of those who strive to reach Allah. He endeavours to remove the judgments of things that were created after the fact, such as things that

are a physical obstacle or carelessness for man. For these judgments require dark veils, strong attachments, unworthy/inferior qualities, 'deviant habits that do not correspond to the bodily secret, the spiritual soul, the conscientious heart', and the animal temperament. (-) The doctors for these (spiritual) heart causes and spiritual causes of the soul are the great sheikhs, the scholars of order and truth. Through the power of their heart's eyes and foresight, they see these diseases in the disciples and other patients. They know what is needed to treat them, how serious and weak the illness is, what condition and stage it is in and so on. The physician of souls is the scholar who bears the name of Allah, Rabb (The Educator)" (Küçük, 2016, 269).

The soul doctor[43] brings the sick substance - whose illness has led the substance away from the path of perfection - back to its actual path. This gives him the opportunity to overcome the illness and maintain his health. He also protects it from the remnants of the "transformations" in the various realms, which are an obstacle between it and the level of perfection on the path to perfection. Allah has done this to this substance on its path to perfection, and He has made it sick and afflicted it with those that prevent it from reaching its goal - the level of perfection. This is actually for the good of the human species. Allah knows that man necessarily needs some means. He can acquire these means only if he finds certain diseases in this substance and moves away from its path. For this reason, Allah has hidden the knowledge of the elimination of these diseases in the substance from those who are not His servants and are, therefore, not trustworthy. The servants, on the other hand, are those who know that Allah will leave the wisdom He has placed in the world as it is (Ibn al-ʿArabī, 2015, vol. IX, 144).

"The soul doctor cannot provide a new creation for man; 'The creation and the innate qualities are already completed by Allah'. So

[43] In a similar vein, Kāshānī, one of Ibn al-ʿArabī 's commentators, comments on 'the doctor of the soul' as follows: "*The doctors of the soul, that is, the doctors of heart-causes and diseases of the soul, are the great* sheikh*, the scholars of order and truth. With the power of the heart's eyes, they observe such diseases in those who wish to begin the spiritual journey, and they know the more or less emerging obscurations caused by their various judgments (such as strong or weak effects). And they also know which of these diseases is present in which person with which characteristic*" (Kāshānī, 2015, 347).

the last thing that can only be grasped is the explanation of their places of use. If a person who is moderate by birth does not know what all leads to bliss in the sight of Allah, he needs someone - that is, the Messenger of Allah - to guide him to this knowledge, and he should ask those who know what is blissful in the sight of Allah" (Ibn al-ʿArabī, 2015, vol. VII, 373).

The soul doctor has the light of foresight/insight and so he treats the (sick) person step by step:

"The possessor of the foresight of faith (pastor), who knows where the benefit of the one who is the object of the foresight lies, guides a (sick) person whose inner condemnation is recognizable. Thus he controls him with the intention of bringing him under his (spiritual) dominion until he remains faithful to his (pure) soul. When this person has deviated (from moderation/peace of mind), he follows the path of mental effort and asceticism (riyāza) on his spiritual journey. In the state of peace of mind, he becomes a happy person who is satisfied and delighted and enjoys his spiritual journey. What seems difficult for others now becomes easy for him" (Ibn al-ʿArabī, 2015, vol. VII, 374).

AFTERWORD

The journey of knowledge is one of the (goal-oriented) areas of the Akbariyya traveller. This meaning, which is a prerequisite for being a student of the school of Muhyiddin Ibn al-ʿArabī, continues throughout life, just like a Quranic expedition.

The Qur'an Al-Hakīm is a cure for the sadness of the chest (Sadra Shifa'). *"The chest*" (sadr) is the place of all spiritual attachments, and the heart is located in this place. The fact that all Quranic verses related to illnesses focus on the heart indicates the nature of healing. In this sense, our Prophet Muhammad (peace be upon him) is the key to understanding both the Holy Quran and the nature of healing.

Muhyiddin Ibn al-ʿArabī uses the term "elixir" for our Prophet. Elixir is a term from the science of alchemy and is used as a means of transforming metals into gold. In this sense, our Prophet is "*the doctor of souls*" (Tabīb al-Arwāh) who "turns metal into gold". The guide of the traveller on the path of healing is our Prophet, and the journey to healing is made by following his Sunnah. The Qur'an Al-Hakīm commands that one should show honour to the Prophet (peace be upon him) and send greetings. (*Salawāt*). There are "greetings" both for prayer and as devotion (dhikr), and the greeting devotion is also healing.

The Sunnah of the Prophet has a universal meaning, and like any universal meaning, it is divided into levels. The journey is not uniform but takes place on different levels. The principles of the Sunnah apply to each stage of the journey. The principle and the soul have the same meaning. When the Sunnah is observed, we are talking about the traveller, or the heart, which is a traveller.

The principles are the be-all and end-all of the path, but the essential thing is warmth of heart and love. If love exists, then

blessings and light will also appear; if love exists, then science will also arise; if love exists, there will also be a path and a journey.

The greeting (salawāt) is the key to love, which in this sense also means healing. Throughout history, there have been orders whose devotion (dhikr) consisted only of greetings (salawat), and each order incorporates the greeting to varying extents in its devotions. Greetings are an important part of the devotions of all sheikhs, and some of them have even written commentaries on these greetings. Greeting is an inseparable principle on the path to healing. The science of Sufism (ʿIlm al-Tasawwuf) is the science of the (human) condition.

The heart of Sunnah is the constitution of our Prophet and Sufism is the science of this meaning. The traveller is the heart, and the heart, as a traveller of healing, is the traveller in the guidance of this knowledge. The destination of the journey is our Prophet (peace be upon him), and this destination is reached by following the principles of our Prophet (peace be upon him), that is, the Sunnah.

The science of Sufism, like the Sunnah, has a universal meaning and has different doors and methods depending on the temperament (of people). The different doors, whose lineages go back to our Prophet (peace be upon him), serve those travellers who have different temperaments. Each door has its own method, but the principles are the same for all of them. When we talk about the state or condition of our Prophet (peace be upon him), we are talking about the heart of Islam. The stages of the journey, which are successively called Islamic legislation (sharia), order/school (ṭarīqa) and truth (ḥaqīqa), correspond to the healing journey, at the end of which there is knowledge (maʿrifa) and wisdom (Hikma). The four doors of orders (Qadiriyya - Rifaiyya - Naqshiyya - Bedawiyya) and the paths that have emerged from the branches under these orders fulfill their task of offering blessings, light and science to the healing traveller.

In contrast to hadis and jurisprudence, the science of Sufism refers to a science that not only transmits knowledge, but also emphasizes "being". The attainment of perfection in accordance with the purpose of creation is the essence of the science of Sufism.

"O Our Rabb (Allah)! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things Verily, You are Able to do all things " (The Qur'an, 66:8).

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